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الإهداء

إلى مصر

مهد الحضارة والمدنيّة

A Study Dedicated To

EGYPT

The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the University of Michigan and the United States Office of Education for the support that has made this work possible.

William D. Schorger
Director

INTRODUCTION

This study is designed for the Intermediate-Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes a knowledge of Egyptian Arabic on the elementary level.

The main emphasis here is on acquainting the American student with the people of Egypt: how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. Glimpses of the history of Egypt and its role in the evolution of human civilization are other important aspects which the study deals with. The study sheds light on other aspects of Egyptian society as well: the Egyptian personality, craftsmen, folk literature, humor, etc.

The study in particular aims at providing American students with basic information that will facilitate their stay in Egypt. It deals with such topics as renting a furnished apartment, holidays, shopping, medical services, weather, local currency, etc.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume One.

Volume Two, Proverbs and Metaphoric Expressions, includes 695 Proverbs and 276 Metaphoric Expressions.

Volume Three, A Reference Grammar of Egyptian Arabic: Grammatical and Linguistic Terms in Dictionary Form, contains all the grammatical explanations a student of Egyptian Arabic needs to understand material included in Volumes I, II and IV as well as fulfilling its function as a reference grammar.

Volume Four, Lexicon, includes two parts. Part One lists vocabulary for 34 cultural categories: Egyptian Arabic-English, for example Colors, Education, Fruits, Flowers, Vegetables and Grains, Kinship, Quantity and Numbers, Religion, Weather, etc. Part Two lists them in English-Egyptian Arabic.

The present volume, Volume One, consists of five parts:

PART ONE, WILLIAM AND MARCIA, comprises seven units. Each unit is formed of three parts: 1. Conversation, 2. Text, and 3. Cultural Notes.

The Conversations deal with language and culture in an attempt to cover the most important aspects of life and thought in Egypt. The characters are two Egyptian families and two American families. Conversations 1-5 take place in the U.S.A., whereas Conversations 6 and 7 take place in Cairo, Egypt. The seven texts elaborate upon certain points of interest and importance that occur in the conversations, e.g., Medical Care in Egypt, Higher Education in Egypt, etc. The Cultural Notes are socio-linguistic explanations of linguistic and cultural phrases occurring both in the conversations and the texts.

PART TWO, CULTURAL TEXTS, contains fifty texts covering a wide range of topics. They are self-explanatory in terms of their cultural content.

All materials included in Parts One and Two appear in phonetic transcription, English translation and Arabic script. The translation is almost idiomatic with literal inserts in brackets [ ]. Brackets are also used to clarify the meaning either by adding an English word or phrase to make the sentence idiomatic or by including the translation of an Arabic idiom in the original text for clarification.

A Lexicon of all words occurring in this book is not included in this edition. It is our plan to have such a Lexicon in the third edition. The proposed Lexicon will include in alphabetical order all the vocabulary items occurring in An Introduction to Egyptian Arabic by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, The University of Michigan, Ann Arbor, 1975 (Elementary level), as well as all the words contained in the present volume (English-Arabic and Arabic-English). The present edition, however, has a Vocabulary List (see below).

PART THREE is an APPENDIX including various items for quick reference: a map of Egypt, a map of Cairo, currency and weights and measures tables, etc.

PART FOUR, SYSTEM OF TRANSCRIPTION, is a brief discussion of the transcription system used throughout the book.

PART FIVE, VOCABULARY LIST, includes the Lexicon mentioned above, and 20 Word Lists from An Introduction to Egyptian Arabic for the use of those not familiar with the latter.

It is hoped that the present edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the final edition. We welcome all comments, suggestions, and remarks on content, topics, method, technique, presentation of material,

arrangement, approach, and typographical and other errors.

It is our plan to include pictures of the important sights of Egypt in general, and Cairo in particular, in the final edition.

We would like to express our thanks to those who have helped us in the preparation of this edition. We are indebted to the United States Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Dr. Halim Bishay and Ms. Amy Van Voorhis, who have helped in many ways we owe a special debt of gratitude. Their devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated. To Ms. Van Voorhis who proofread the entire manuscript, we would like to express our sincere thanks.

Thanks are due to Mrs. Mary Ann Wolf for an excellent job in typing the English and phonetic sections of the study. Her dependability and dedication are deeply appreciated. To Ms. Susan Harris who also helped in the typing of the English and phonetics, we would like to express our gratitude.

In addition, thanks are due to Ms. Sandy Collinson and Ms. Kathleen Wilson for their help with the English typing and to the Arabic typist, Mr. Jamal Eshalabe.

Thanks are also due to Mr. Anthony Wolf for the excellent job he did on the map of Egypt and the map of Cairo.

Ann Arbor, Michigan
October, 1978

Ernest T. Abdel-Massih

TABLE OF CONTENTS

PART THREE - APPENDIX

PART ONE

WILLIAM AND MARCIA

iššaxṣiyyaat	CHARACTERS
il?amrikaan	***The Americans***
wilyam beekar	*William Baker (a graduate student in History at The University of Michigan)*
marša	*Marcia (his wife)*
žoon	*John (their son; one-and-a-half years old)*

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idduktooṛ teelor	*Dr. Taylor (Professor of History at the University of Michigan)*
nansi	*Nancy (his wife)*
linda	*Linda (their daughter; a teenager)*
mark	*Mark (their son; a teenager)*

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ilmaṣriyyiin	The Egyptians
samiir salaama	Samir Salama (a graduate student in Engineering at the University of Michigan to study there for four years)
layla	Layla (his wife)

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idduktoor̥ nabiil	Dr. Nabil (M.D., at the University of Michigan, Ann Arbor, for a period of six months)
fariida	Farida (his wife)
magdi	Magdy (their son; a fifth grader)

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il?ustaaz dawuud	Mr. Daoud (a lawyer in Cairo; Dr. Nabil's father)
amaal	Amaal (Daoud's wife)
maahir	Mahir (a lawyer in Cairo; Dr. Nabil's brother)
nadya	Nadya (a pharmacist in Cairo; Dr. Nabil's sister)

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*** *** ***

	iddars il?awwal	*UNIT ONE**
I.1	muɦadsa	*Conversation*
	fi maṭʕam ilgamʕa	*In the University Cafeteria*
	wilyam wisamiir	*William and Samir*

samiir - ṣabaaɦ ilxeer .	*Samir -* *Good morning.*
wilyam - ṣabaaɦ innuur - ahlan wasahlan - ɦaḍritak maṣri ?	*William -* *Good morning - hello - are you Egyptian?*
samiir - aywa , samiir salaama min ilqaahiṛa - ṭaalib hina fkulliyyit ilhandasa .	*Samir -* *Yes - [I'm] Samir Salama from Cairo - a student here in the School of Engineering.*
wilyam - ahlan wasahlan - ana wilyam beekar .	*William -* *Glad to meet you. I'm William Baker.*
samiir - ahlan wasahlan - ana šuftak biti?ṛa l?ahṛaam iftakaṛtak maṣri . bass inta btitkallim ʕaṛabi kwayyis ?awi .	*Samir -* *Glad to meet you too. I saw you reading Al-Ahram and I thought you were Egyptian - but you speak Arabic very well!*
wilyam - la? . miš kuwayyis ?awi wala ɦaaga - ana darast ʕaṛabi talat siniin . darast illuɣa ilfuṣɦa sanateen wibaʕdeen darast illahga lmaṣriyya sana . wiʕandi aṣɦaab maṣriyyiin batkallim maʕaahum ʕaṛabi dayman .	*William -* *No - not at all! I have studied Arabic three years. I studied Classical Arabic for two years, then the Egyptian dialect for one year. I have friends who are Egyptian, and we speak Arabic together all the time.*
samiir - wi?eeh ittaxaṣṣuṣ bitaaʕak ?	*Samir -* *What is your major? (specialization)*
wilyam - ana fqism ittariix	*William -* *I am in the history*

**Cultural notes for Unit One begin on page 21.*

badris maʕa dduktooṛ hinri teelor . tiʕṛafu ?	department studying with Prof. Henry Taylor - do you know of him?
samiir - laʔ .	*Samir* - No.
wilyam - izzaay ? da ṛaagil mašhuuṛ , ʕaalami . wikamaan biyħibb maṣr ʔawi , huwwa wissitt btaʕtu wiʔawlaadu . lissa ragʕiin min maṣr iššahṛ illi faat . ʔaʕadu hnaak sana wibyitkallimu ʕaṛabi kwayyis ʔawi . laazim aʕaṛṛafak ʕaleehum .	*William* - How can that be? He's an internationally famous man [who] loves Egypt dearly, he, his wife, and his children. They just returned from Egypt last month, after spending a year there, and they speak Arabic extremely well. I must introduce you to them.
samiir - winta ṛuħt maṣr ?	*Samir* - Have you been to Egypt?
wilyam - laʔ . laakin iṣṣeef illi gayy ħaṛuuħ maṣr ana wimṛaati wibni nuʔʕud sana hnaak .	*William* - No, but next summer I hope to go to Egypt with my wife and son to spend a year there.
samiir - kuwayyis ʔawi . ana ʕandi aṣħaab maṣriyyiin mawgudiin hina - ʕeela maṣriyya , duktooṛ - ṭabiib - wissitt btaʕtu wibnu - mawgudiin hina limuddit sitt šhuuṛ bass - wiħayirgaʕu fšahṛ abriil in šaaʔ aḷḷaah - laazim aʕaṛṛafak ʕaleehum .	*Samir* - Wonderful! I have some Egyptian friends here - an Egyptian family - a medical doctor, his wife and son, who are here for only six months and will return in April. I must introduce you to them.
wilyam - yiħṣallina ššaṛaf .[1]	*William* - It will be an honor.[1]
samiir - ṭayyib aadi nimrit tilifooni , iʕmilli tilifoon innihaṛda baʕd ilʕaša in šaaʔ aḷḷaah , akuun ana ittaṣalt bṣaħbi dduktooṛ nabiil wašuuf imta huwwa faaḍi , witfaḍḍal šaṛṛafna[2] inta wissitt btaʕtak , wibnak .	*Samir* - Fine. Here is my telephone number, and give me a call tonight after dinner. I'll get in touch with my friend, Dr. Nabil, and find out when he is free. Please come and see us[2] - you, your wife, and your son.

wilyam - mutašakkir giddan . ana kamaan xalliini addiik nimrit tilifooni - itfaḍḍal . ?ulli , agiblak šaay walla ?ahwa ?	*William - Thank you very much. Let me also give you my telephone number - here! Tell me - will you take tea or coffee?*
samiir - la? . maʕlihš . miš laazim .	*Samir - No - don't bother. It's not necessary.*
wilyam - la? . laazim tišṛab ɦaaga .	*William - No, you must drink something.*
samiir - ṭayyib . šaay law samaɦt .	*Samir - O.K. - tea, if you please.*
wilyam - ṭabʕan ʕaawiz sukkaṛ . ?add eeh ?	*William - Of course you'll have sugar. How much do you want?*
samiir - talat maʕaali? law samaɦt .	*Samir - Three spoonfuls, please.*
wilyam - aah - ilmaṣriyyiin yiɦibbu ššaay sukkaṛ ziyaada . miš kida ?	*William - Ah - Egyptians do love tea with plenty of sugar, don't they?*
samiir - miš kull ilmaṣriyyiin . ʕandi ssitt btaʕti taaxud maʕla?it sukkaṛ waɦda maʕa ššaay .	*Samir - Not all of them. My wife takes only one spoonful in her tea.*
... ...	... ...
wilyam - itfaḍḍal iššaay .	*William - Here's your tea.*
samiir - šukṛan .	*Samir - Thanks.*
wilyam - ?ulli , imta geet gamʕit miššigan ? wizzaay geet ?	*William - Tell me, when and how did you come to the University of Michigan?*
samiir - ana ṭaalib biʕsa .[3] kunt muʕiid[4] figamʕit ilqaahiṛa limuddit sana . ana mutaxarrig min gamʕit iskindiriyya min qism ilhandasa nnawawiyya - wilbiʕsa btaʕti lmuddit	*Samir - I am a student on a government fellowship.[3] I was a teaching assistant[4] at Cairo University for one year, but I graduated from the University of Alexandria in the field of nuclear engineering. The fellowship that*

arbaʕ siniin ʕašaan aaxud idduktoraah .		I have lasts four years so that I can get my Ph.D. degree.
wilyam - wibaʕdeen tirgaʕ tidarris feen ? figamʕit iskindiriyya walla gamʕit ilqaahira ?	William -	And where will you teach after you go home? In the University of Alexandria or Cairo?
samiir - la di wala di . ilbiʕsa btaʕti ʕala gamʕit[5] ʕeen šams - yaʕni ħargaʕ adarris figamʕit ʕeen šams .	Samir -	Neither one. My fellowship is sponsored by[5] Ain Shams University, which means I will go back there to teach.
wilyam - baʔaalak ʔadd eeh hina ?	William -	How long have you been here?
samiir - fasl diraasi waaħid bass .	Samir -	Only one semester.
wilyam - wissitt btaʕtak bitidris ?	William -	Does your wife study, too?
samiir - laʔ . hiyya xarriigit tigaara - min tigaarit asyuut , wibaʕd ma xadit bakaloryoos tigaara min gamʕit asyuut ištaɣalit filbank ilʔahli filqaahira - sana waħda bass , wibaʕdeen itgawwizna wgeena hina ʕala tuul . wiħaaliyyan hiyya btištaɣal fibank min ilbunuuk hina .	Samir -	No. She's a graduate of the School of Business [Administration] in Asyut, and after getting her business degree at the University of Asyut, she worked just one year in the National Bank in Cairo, and then we got married and came here right away. Now she's working in a bank here.
wilyam - ʕandak awlaad ?	William -	Do you have any children?
samiir - laʔ . lissa badri . ibnak ʕumru ʔadd eeh ?	Samir -	No. It's too soon yet. How old is your son?
wilyam - ʕumru sana .	William -	He's one year old.
samiir - rabbina yixallih lak .[6] ʔulli - inta btidris tariix masr ? walla tariix ilʕarab walla tariix iššarq ilʔawsat ?	Samir -	How wonderful![6] But tell me - what kind of history are you studying - Egyptian, Arab, or Middle Eastern [in general]?

wilyam - filwaaqiʕ ana mutaxaṣṣiṣ fittariix il?islaami .	*William - To tell you the truth, I'm [actually] majoring in Islamic history.*
samiir - kuwayyis ?awi . wi?eeh illi xallaak titxaṣṣaṣ fittariix il?islaami bizzaat ?	*Samir - That's great. What caused you to specialize in Islamic history in particular?*
wilyam - ilħa?ii?a ittariix il?islaami ṭabʕan muhimm zayy ma nta ʕaarif . wiʕadad il?asadza lmuxtaṣṣiin fiih ?ulayyil . widooṛu filħaḍaaṛa l?insaniyya miš maʕṛuuf hina fi?amriika - a?ṣud mabyihtammuuš biih zayy ma byihtammu bilħaḍaaṛa ṛṛumaniyya aw ilyunaniyya masalan .	*William - Well, as you know, Islamic history is very important of course, but the number of professors specializing in it is quite small, so its role in the course of human civilization is not particularly well known here in America. I mean, they don't pay the same attention to it that is given to Roman or Greek civilization, for example.*
samiir - di ħaaga mumtaaza . atamannaalak kull tawfii?[7] - ana ʕandi muħaḍra dilwa?t . alf šukṛ[8] ʕala ššaay . mistanni minnak tilifoon baʕd ilʕaša in šaa? aḷḷaah ʕašaan tiʕṛaf imta ħat?aabil idduktooṛ nabiil wiʕeltu .	*Samir - That's excellent. Good luck in it.[7] I have a lecture now. Many thanks[8] for the tea. I'll be waiting for you to call me after dinner, so you can find out when you can meet Dr. Nabil and his family.*
wilyam - mutašakkir giddan . wana kamaan ħašuuf wa?t il?ustaaz teelor li?anni aħibb innak ti?ablu .	*William - Thanks a lot. I'll see when Professor Taylor will have some time free, because I want you to meet him.*
samiir - ṭayyib . mutašakkir .	*Samir - Fine. Thanks.*
wilyam - tiħibb taaxud il?ahṛaam ti?ṛaah wab?a axdu minnak baʕdeen ?	*William - Would you like to take the Al-Ahram to read [it] and I'll get it from you later?*
samiir - mafiiš maaniʕ[9] . ana filħa?ii?a baṛuuħ maktabt ilgamʕa kull kaam yoom	*Samir - That's fine.[9] In fact, I go regularly every few days*

abuṣṣ fil?ahṛaam - a?ṛa l?axbaaṛ ilmaħalliyya wixṣuuṣan ṣafħit ilwafiyyaat[10] li?annaha muhimma ?awi . ilmadaam ħatitbiṣiṭ ?awi lamma tšuuf il?ahṛaam .

wilyam - ʕaẓiim . ana muštarik fi?ahṛaam ilgumʕa[11] - biyiwṣalni bintiẓaam wa?daṛ addiih lak bikull suṛuuṛ baʕd ma a?ṛaah .

samiir - mutašakkir ?awi - maʕa ssalaama .

wilyam - aḷḷaah yisallimak .

to the university library to look at Al-Ahram. I read the local news and in particular the obituary page[10] because it's very important. My wife will be happy to see Al-Ahram.

William - *Great. I subscribe to the Friday issue[11] so I get it regularly, and I'll give it to you, with pleasure, as soon as I've read it.*

Samir - *Thanks a lot. Bye for now.*

William - *So long.*

***

الدرس الاول

في مطعم الجامعه

وليم وسمير

سمير : صباح الخير .

وليم : صباح النور - اهلا وسهلا - حضرتك مصرى ؟

سمير : ايوه ، سمير سلامه من القاهره - طالب هنا فى كلية الهندسه .

وليم : اهلا وسهلا - انا وليم بيكر .

سمير : اهلا وسهلا - انا شفتك بتقرا الاهرام افتكرتك مصرى . بس انت بتتكلم عربى كويس قوى .

وليم : لأ . مش كويس قوى ولا حاجه - انا درست عربى تلات سنين . درست اللغه الفصحى سنتين وبعدين درست اللهجه المصريه سنه وعندى اصحاب مصريين باتكلم معاهم عربي دايما .

سمير : وايه التخصص بتاعك ؟

وليم : انا في قسم التاريخ بادرس مع الدكتور هنري تيلور . تعرفه ؟

سمير : لأ .

وليم : ازاي ؟ دا راجل مشهور ، عالمي . وكمان بيحب مصر قوى هو والست بتاعته واولاده . لسه راجعين من مصر الشهر اللى فات قعدوا هناك سنه وبيتكلموا عربي كويس قوى . لازم اعرّفك عليهم .

سمير : وانت رحت مصر ؟

وليم : لأ . لكن الصيف اللى جاي حاروح مصر انا ومراتي وابني نقعد سنه هناك .

سميـر : كويس قوى • انا عندي اصحاب مصريين موجودين هنا ـ عيلـه مصريه ، دكتور ـ طبيب ـ والست بتاعته وابنه ـ موجودين هنا لمدة ست شهور بس ـ وحيرجعوا في شهر ابريل ان شاء الله ـ لازم اعرفك عليهم •

وليم : يحصل لنا الشرف[1] •

سمير : طيب آدي نمرة تليفوني ، اعمل لى تليفون النهارده بعد العشاء ان شاء الله ، اكون انا اتصلت بصاحبي الدكتور نبيل واشوف امتى هو فاضي ، واتفضل شرفنا[2] انت والست بتاعتك وابنك •

وليم : متشكر جدا ، انا كمان خليني اديك نمرة تليفوني ـ اتفضل • قول لى اجيب لك شاي ولا قهوه ؟

سمير : لاء • معلش • مش لازم •

وليم : لاء • لازم تشرب حاجه •

سمير : طيب • شاي لو سمحت •

وليم : طبعا عاوز سكر • قد ايه ؟

سمير : تلات معالق لو سمحت •

وليم : آه المصريين يحبوا الشاي سكر زياده • مش كدا ؟

سمير : مش كل المصريين • عندي الست بتاعتي تاخذ معلقة سكر واحده مع الشاي •

....

وليم : اتفضل الشاي •

سمير : شكرا •

وليم : قول لى ، امتى جيت جامعة مشيجان ؟ وازاي جيت ؟

سمير : انا طالب بعثه[3] • كنت معيد[4] في جامعة القاهره لمدة سنه • انا متخرج من جامعة اسكندريه من قسم الهندسه النوويه ـ والبعثه

بتاعتي لمدة اربع سنين عشان آخذ الدكتوراه .

وليم : وبعدين ترجع تدرّس فين ؟ فى جامعة اسكندريه ولا جامعة القاهره ؟

سمير : لا دي ولا دى . البعثه بتاعتي على جامعة[5] عين شمس – يعني حارجع ادرس في جامعة عين شمس .

وليم : بقى لك قد ايه هنا ؟

سمير : فصل دراسى واحد بس .

وليم : والست بتاعتك بتدرس ؟

سمير : لاء . هى خريجة تجاره – من تجارة اسيوط ، وبعد ما خدت بكالوريوس تجاره من جامعة اسيوط اشتغلت في البنك الاهلي في القاهره – سنه واحده بس ، وبعدين اتجوزنا وجينا هنا على طول . وحاليا هي بتشتغل في بنك من البنوك هنا .

وليم : عندك اولاد ؟

سمير : لاء . لسه بدرى . ابنك عمره قد ايه ؟

وليم : عمره سنه .

سمير : ربنا يخليه لك[6] . قول لى – انت بتدرس تاريخ مصر ؟ ولاّ تاريخ العرب ؟ ولاّ تاريخ الشرق الاوسط ؟

وليم : فى الواقع انا متخصص في التاريخ الاسلامي .

سمير : كويس قوى . وايه اللى خلاّك تتخصص فى التاريخ الاسلامي بالذات ؟

وليم : الحقيقه التاريخ الاسلامي طبعا مهم زى ما انت عارف . وعدد الاساتذه المختصين فيه قليل . ودوره فى الحضاره الانسانيه مش معروف هنا فى امريكا – اقصد ما بيهتمّوش به زي ما بيهتموا بالحضاره الرومانيه او اليونانيه مثلا .

سمير : دى حاجه ممتازه – اتمنى لك كل توفيق[7] – انا عندي محاضره

دلوقت . الف شكر[8] على الشاى . مستنى منك تليفون بعد العشاء ان شاء الله عشان تعرف امتى حتقابل الدكتور نبيل وعيلته .

وليم : متشكر جدا . وانا كمان حاشوف الاستاذ تيلور لانى احب انك تقابله .

سمير : طيب - متشكر .

وليم : تحب تاخد الاهرام تقراه وابقى آخده منك بعدين ؟

سمير : ما فيش مانع[9] - انا في الحقيقه باروح مكتبة الجامعه كل كام يوم ابص فى الاهرام - اقرا الاخبار المحليه وخصوصا صفحة الوفيات[10] لانها مهمه قوي . المدام حتنبسط قوى لما تشوف الاهرام .

وليم : عظيم - انا مشترك في اهرام الجمعه[11] - بيوصلني بانتظام واقدر اديه لك بكل سرور بعد ما اقراه .

سمير : متشكر قوى - مع السلامه .

وليم : الله يسلمك .

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1.2 /ilgaṛaayid ilmaṣriyya/

min ahamm ilfuruu? been gariida maṣriyya zayy il?ahṛam wigariida amrikiyya zayy ilnuyork tayimz huwwa lihtimaam bil?iʕlanaat .

ilgariida lmaṣriyya tarkizha kullu ʕala l?axbaaṛ - yaʕni l?anbaa? ilmaħalliyya wilʕaalamiyya , filmawḍuʕaat issiyasiyya , wil?igtimaʕiyya , wissaqafiyya , wiṛṛiyaḍiyya .[12] ṣaħiiħ il?iʕlanaat muhimma kawasiila lixidmit ilqaaṛi? , illa inn ittarkiiz il?akbaṛ biykuun ʕala l?anbaa? .

ilgaṛaayid il?amrikiyya , ʕala ʕaks kida , bitiddi htimaam kibiir lil?iʕlanaat ittugariyya w?asʕaaṛ ilbeeʕ ilmuxaffaḍa fil?ukazyonaat wil?iʕlaan ʕan muntagaat gidiida . wida bsabab inn ilgaṛaayid il?amrikiyya kullaha bitamtalikha šarikaat aw afṛaad . wiʕalašaan katṛit il?iʕlanaat widdaxl illi byiigi minha lilgariida l?amrikiyya biyaṣil ħagmaha ila ħawaali xamsiin ṣafha f?ayyaam

EGYPTIAN NEWSPAPERS

One of the most important differences between an Egyptian newspaper, such as Al-Ahram, *and an American newspaper, such as the* New York Times, *is the focus on advertisements.*

An Egyptian newspaper is completely dedicated to [centered on] the news, i.e. domestic and international news events concerning political, sociological, cultural, and athletic subjects.[12] *Advertising is certainly important as a way of serving the reader, but the central concern is with news [reporting].*

American newspapers, on the other hand, are greatly concerned with commercial announcements [such as] the lowering of prices in sales and the display of new products. This concern comes from the fact that all American newspapers are owned by companies or individuals and, therefore, advertisements and the income which comes from them to the [American] newspaper [contributes to the fact] that there are approximately fifty

il?usbuuʕ . wibaʕd ilgaṛaayid ilkibiira zayy ilnuyork tayimz aw ilwašingtun post tilaa?i lʕadad ilwaaħid biyaṣil liħawaali rubʕu miit ṣafħa yoom ilħadd . amma lgariida lmaṣriyya faʕadad ṣafaħatha ħawaali ṭnaašaṛ ṣafħa fil?ayyaam ilʕaadiyya wsiṭṭaašaṛ ṣafħa ta?riiban yoom ilgumʕa[13] illi huwwa yoom il?agaaza l?usbuʕiyya fmaṣr .[14] wifilmunasabaat ilxaṣṣa , zayy ziyaarit ṛa?iis dawla lmaṣr , bituṣdir ilgariida mulħa?[15] ʕan iddawla di ħagmu ħawaali ṭnaašaṛ ṣafħa . wiʕala fikra lgaṛaayid ilmasriyya lkubṛa kullaha gaṛaayid ṣabaħiyya .[16]

min ahamm ilħagaat illi tilfit innaẓaṛ filgaṛaayid ilmaṣriyya hiyya ṣafħit ilwafiyyaat , widi byihtamm biiha lqaaṛi? ilmaṣri ila ħadd kbiir giddan . wibilmunasba di aħibb a?ullukum inn aɣlabiyyit ilmaṣriyyiin biybuṣṣu ʕala ṣafħit ilwafiyyaat baʕd ma ybuṣṣu ʕala ʕanawiin iṣṣafħa l?uula . da sababu inn ilwaaħid ʕaawiz yi?uum biwaagib ilʕazaa? , imma biħuḍuuṛ ilganaaza aw yibʕat tilliɣṛaaf taʕziya lamma yi?ṛa xabaṛ wafaat waaħid ?ariibu , aw

pages in a week-day paper and, for some large newspapers such as the New York Times or the Washington Post, [one finds] a single issue can reach almost four hundred pages on a Sunday. [As for] the number of pages in Egyptian papers, on the other hand, is approximately twelve for a daily paper and sixteen pages on Friday,[13] the weekly "day off" in Egypt.[14] On special occasions, such as the visit of a head of state to Egypt, the newspapers will publish a supplement[15] concerning this state, which will consist of about twelve pages. By the way, all important Egyptian newspapers are published in the morning.[16]

One of the noteworthy things about Egyptian papers is the obituary page, which attracts great attention from the [average] Egyptian reader. [May I say with respect to it that] the majority of Egyptians look at this page immediately after glancing at the front page headlines. This is because [the reader] wants to offer the necessary condolences, either by attending the funeral or by sending a telegram of condolence, if he sees there the news of the passing of one of his relatives,

ṣadiiqu , aw ʔariib ṣadiiqu , aw zimiil luh fiššuɣl aw ʔariib zimiil min zamaylu .

lamma lʕeela biymutlaha ћadd , bitunšuṛ xabaṛ ilwafaah maʕa bayaan asmaaʔ wiwaẓaayif ilʔaṛaayib wilʔaṣhaaṛ wiṣilathum bilmutawaffi . yaʕni masalan inn ilmutawaffi huwwa gooz bint ʕamm fulaan ilfulaani lmuhandis maʕa zikr gihat ilʕamal . wiћaaga tanya , miš bass ilʔuṣra hiyya lli btunšuṛ innaʕy , bal bitištarik ilhayʔaat wilʔafṛaad ilmuttaṣiliin bilʔusṛa bišakl min ilʔaškaal[17] filʕazaaʔ binašṛ taʕziyathum filgariida . widi btiẓhaṛ finafs ilʕadad illi fiih innaʕy wimubaašaṛatan baʕd naʕy ilʔuśṛa , aw baʕdaha biyoom aw itneen .

filʕaada fizikṛa lʔarbiʕiin[18] - yaʕni baʕd ilwafaah barbiʕiin yoom - bitunšuṛ ilʔusṛa filgariida xabaṛ fiṣafћit ilwafiyyaat ʕan makaan wiwaʔt ilʕazaaʔ bilmunasba di . winafs iššeeʔ biyiћṣal fizzikṛa ssanawiyya . wilgaṛaayid ilmaṣriyya lkubṛa

friends, or a relative of a friend, or one of his colleagues at work, or a relative of one of the latter.

When someone [in Egypt] dies, the family publishes the news item of the death with a list of the names and places of employment of the relatives and in-laws, and their relationship to the deceased. For example, the deceased was the husband of the paternal cousin of so-and-so, the engineer, mentioning his place of work. Another thing [that is noteworthy] is that not only does the family publish an obituary notice, but organizations and individuals connected in some way[17] with the family join in publishing their condolences in the newspaper. This [expression of sympathy] appears in the same issue as the obituary notice, directly after it, or a day or two later.

In general, [at the time of] the Fortieth Day Memorial,[18] [Remembrance] i.e. forty days after the death, the family will publish [again] in the newspaper on the obituary page, a notice concerning the time and place of the ceremony of mourning which will commemorate this occasion. The same

bitaṣduṛ kullaha filqaahira laakin bitunšuṛ axbaaṛ ilwafiyyaat lilgumhuṛiyya kullaha .[19]

type of notice appears on the anniversary of the death. The most important Egyptian newspapers are all published [printed; issued] in Cairo, but the obituaries for the whole of the republic are published in them.[19]

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الجرائد المصريه

EGYPTIAN NEWSPAPERS

من اهم الفروق بين جريده مصريه زي الاهرام وجريده امريكيه زي النيويورك تايمز هو الاهتمام بالاعلانات .

الجريده المصريه تركيزها كله على الاخبار — يعني الانباء المحليه والعالميه فى الموضوعات السياسيه والاجتماعيه والثقافيه والرياضيه[12] . صحيح الاعلانات مهمه كوسيله لخدمة القارئ الا ان التركيز الاكبر بيكون على الانباء .

الجرائد الامريكيه ، على عكس كدا ، بتدي اهتمام كبير للاعلانات التجاريه واسعار البيع المخفضه فى الاوكازيونات والاعلان عن منتجات جديده . ودا بسبب ان الجرائد الامريكيه كلها بتمتلكها شركات او افراد . وعلشان كترة الاعلانات والدخل اللى بيجي منها للجريده الامريكيه بيصل حجمها الى حوالي خمسين صفحة في ايام الاسبوع . وبعض الجرائد الكبيره زى النيويورك تايمز او الواشنجتون بوست تلاقى العدد الواحد بيوصل لحوالى ربع ميـة صفحه يوم الحدّ . اما الجريده المصريه فعدد صفحاتها حوالى اتناشر صفحه فى الايام العاديه وستاشر صفحه تقريبا يوم الجمعه[13] اللى هو يوم الاجازه الاسبوعيه فى مصر[14] . وفى المناسبات الخاصه ، زى زيارة رئيس دوله لمصر بتصدر الجريده ملحق[15] عن الدوله دى حجمه حوالي اتناشر صفحه . وعلى فكره الجرائد المصريه الكبرى كلها جرائد صباحيه[16].

من اهم الحاجات اللى تلفت النظر فى الجرائد المصريه هى صفحة الوفيات ودى بيهتم بيها القارئ المصرى الى حد كبير جدا .

وبالمناسبه دى احب اقول لكم ان اغلبية المصريين بيبصوا على صفحة

الوفيات بعد ما يبصوا على عناوين الصفحه الاولى . دا سببه ان الواحد عاوز يقوم بواجب العزاء ، اما بحضور الجنازه او يبعت تلغراف تعزيه لما يقرا خبر وفاة واحد قريبه او صديقه او قريب صديقه او زميل له في الشغل او قريب زميل من زمايله .

لما العيله بيموت لها حد بتنشر خبر الوفاه مع بيان اسماء ووظايف القرايب والاصهار وصلتهم بالمتوفي . يعنى مثلا ان المتوفي هو جوز بنت عم فلان الفلاني المهندس مع ذكر جهة العمل . وحاجه تانيه ، مش بس الاسره هي اللى بتنشر النعي بل بتشترك الهيئات والافراد المتصلين بالاسره بشكل من الاشكال[17] فى العزاء بنشر تعزياتهم في الجريده . ودى بتظهر فى نفس العدد اللى فيه النعى ومباشره بعد نعي الاسره او بعدها بيوم او اتنين .

في العاده في ذكرى الاربعين[18] – يعني بعد الوفاه باربعين يوم – بتنشر الاسره في الجريده خبر في صفحة الوفيات عن مكان ووقت العزاء بالمناسبه دى . ونفس الشيء بيحصل في الذكرى السنويه . والجرائد المصريه الكبرى بتصدر كلها في القاهره لكن بتنشر اخبار الوفيات للجمهوريه كلها[19].

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I.3 Cultural Notes

1. /yiḥṣallina ššaraf/ and /ḥaṣallina ššaraf/, literally "Honor will befall us," i.e. "We'll be delighted." As in English, this phrase indicates that a certain action will please (or has pleased) the recipient very much.

2. /šarrafna/ "Honor us!" An imperative form expressing an invitation for a visit.

3. Students generally come from Egypt to study in the United States under Egyptian government auspices as members of an educational mission, /ṭaalib biʕsa/. Students are alerted to the availability of such missions by advertisements in national newspapers. Applications from qualified candidates, including transcripts of their previous higher educational training, are reviewed by a special division or department of the Ministry of Higher Education. The papers of those selected are forwarded to the Educational and Cultural Office of the Egyptian Embassy in the country where the student will be sent. These papers are used by that office to select the most appropriate institution in that country for the student to attend, in order to receive training in his specialization. The government pays all the transportation costs for the student and his family, as well as a living stipend for them, while they are abroad, based on the number of dependents who accompany him. In general, his institution in Egypt continues his salary in Egyptian currency also while he is preparing his Ph.D. abroad. The opportunity to study abroad is open to all qualified Egyptian candidates, regardless of religion or sex.

4. The hierarchy of academic ranks in Egypt is as follows. The lowest appointment rank is that of the demonstrator, /muʕiid/, who must hold a B.A. or B.S. degree. It is understood that while he holds this rank, he is completing work on his higher degrees. When he receives his M.A.,

he moves up to the rank of assistant lecturer. After completing his Ph.D., he is automatically promoted to the rank of lecturer. In order to be promoted further, his publication record and number of years in an academic appointment are considered before he is moved up the ranks to assistant professor, and then to professor. The rank of assistant professor in Egypt is equivalent to associate professor in the U.S. There is no question of tenure in an academic position in Egypt.

5. In advertising the availability of a new educational mission, the agency or institution for which the student will work upon his return to Egypt is specified.

6. /ṛabbina yixallih lak/ or /ṛabbina yixallihuulak/, literally "May God preserve him for you."
This is a compliment said automatically when children are mentioned in a conversation, either by name, by age, or in any other circumstance.

7. /atamannaalak kull tawfii?/ "I wish you every success." Said to wish someone good luck in undertaking some enterprise.

8. /alf šukr/, literally "A thousand thanks," "Thanks a million." In order to intensify one's gratefulness, the number /alf/, "thousand," is frequently used in Egyptian Arabic.

9. /mafiiš maaniʕ/, literally "There is no objection," "Sure," "That's O.K."

10. See notes 17, 18, 19 below.

11. For information on subscribing to Al-Ahram, write to:

The Egyptian Cultural and Educational Bureau
2200 Kalorama Road, Northwest
Washington, D.C. 20008

12. Whereas an American paper would be divided into separately-

folded sections related to such topics as sports, entertainment, women's interests, etc., Egyptian papers devote regular sections of certain pages to these topics. For example, politically important international and domestic news appears on the front page, less important international news on the second, a feature story on the third page, etc.

Both Egyptian and American papers devote space to editorial opinion and letters to the editor. Perhaps because of the greater orientation of Egyptian society toward people, domestic news stories tend to emphasize the names and titles of those involved, including, for example, police officers, while American journalism plays down these personal details.

13. One of the reasons that the Friday paper in Egypt is larger in size is that literary features are included, such as short stories and poetry, as well as special feature stories on religious topics.

14. Friday is the weekend holiday in Egypt, and resembles an American Saturday and Sunday combined: stores will generally be open, and it is the day for family outings as well as for a visit to the mosque. On Sunday, on the other hand, most large stores, foreign schools, and embassies are closed, but all governmental offices and schools, and even some banks are open. Since regular Egyptian working hours are from eight to two on weekdays, a six-day work week is not particularly onerous.

15. Newspaper supplements such as these generally include, for example, articles on the industrial products, educational system, and agricultural exports of a country. These are written particularly to give background information to Egyptian readers, and are published to coincide with a visit to Egypt by the ruler of the country.

16. Reading a newspaper, or listening to one being read aloud, is a very important part of every male Egyptian's morning

routine. In villages, a literate man reads the news aloud to others at the local coffee shop. The expense of buying a paper every day in Egypt is much higher in relation to the average Egyptian's income than it is in America.
in America.

17. The public and private expression of sympathy for the family and friends of the deceased is very important in Egyptian society - not only on the part of close relatives and friends, but even by colleagues and acquaintances of the family member at work or at school. Therefore, it is of paramount importance that everyone learn of a death and details about all the people who have been bereaved by this event. So upon a death the family will publish at its own expense a lengthy obituary notice, listing details of the deceased's life and the name of everyone who is now in mourning for the deceased, and would therefore expect condolences. It is important that this list be as comprehensive as possible, regardless of the cost. There is a definite hierarchy of kinship relationships in the writing of this notice. For example, when a man dies, his relations are listed in the following order: son of ..., husband of ... (but only if the wife works, or is important in her own right), father of ... (sons listed first, then each daughter mentioned as "wife of so-and-so," or, if she is out in the world, her place of employment or school is mentioned. If she is unmarried and not yet in school, she might not be mentioned), brother of ... (brothers listed before sisters), nephew of ... (paternal uncles before maternal uncles; aunts mentioned only if married to someone important or have a special status in their own right), cousin of ... etc. If time and money permit, a picture of the deceased is included.

18. As the first forty days of mourning are drawing to a close, the family may place a second brief notice in the paper,

which mentions the name of the deceased as well as the location and time when the Fortieth Day Wake will be held. Again, if money permits, a picture of the deceased will accompany this notice.

See Text #15 for further details on funeral and mourning customs in Egypt.

19. Obituary announcements are centralized in Egypt by means of a network of provincial correspondents who transmit news of a death to the Cairo office by telephone, at the family's expense.

See samples from the obituary page (pp. 26-27), taken from Al-Ahram newspaper.

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« انا لله وانا اليه راجعون »
توفى الى رحمة الله
عميد عائلة ابو الفضل
بمحلة ابو على القنطرة

الحاج عبد الله ابو الفضل

والد الدكتور احمد ابو الفضل وحسين أبو الفضل وحرم كل من عبد المنعم المنياوى والمرحوم حامد النجار والحاج ابراهيم الزهار والدكتور سمير عنب ورشاد النمرسى والمرحوم الرائد عبد اللطيف ابو خضير وشقيق المرحوم الاستاذ محمد ابو الفضل والاستاذ الدكتور عبد الحميد ابو الفضل وحرم نعمان عوض وزوج شقيقة المرحوم محمد الغر والحاج يوسف الغر وحرم المرحوم بدر الشامى وجد أسامة أبو الفضل ومحمد المنياوى واخوتهم وابن عم المرحوم الشيخ عبد الحميد بصل والمرحوم الشيخ دسوقى بصل والدكتور دمرداش احمد والمرحوم الشيخ عبد الغفور والشيخ عبد العظيم والحاج احمد بصل وعم وخال الكيمائية سعاد ابو الفضل حرم الدكتور احمد درويش وحرم الدكتور يوسف عزام وعلى وعماد وعلاء والدكتور ايهاب ابوالفضل وحرم الاستاذ محمود متولى والبسيونى عوض واخوته واللواء احمد زكى عبد الحميد والسفير الشافعى عبد الحميد واخوتهم والسفير محسن عبد الخالق واخوته والاستاذ رمضان ابو العز والعميد محمد أبو العز واخوتهم وطلعت الشامى واخوته وعزت عبد الغفور واخوته وابن خالة احمد شبند واخوته وقريب ونسيب الحاج جلال الغر والسيد كمال الغر والمرحوم محمد العرابى والشيخ يوسف زيادة وفؤاد محرز والشيخ حسن محرز والمرحوم الدكتور محمد كفافى والسيد احمد كفافى واخوتهم والدكتور عبد العميد الدواخلى وعائلات بصل والغر والعرابى وابو العز والمزين وعوض وشبند وابو خضير وابوطالب والفار والقصراوى ومحرز والنشار وزيادة وغنام بمحلة ابو على والمنياوى ويونس بسمنود والشامى والنمرسى والزهار وعنب وقنديل بالمحلة الكبرى وكفافى والدواخلى بالجمالية والشبراوى بالدبرس والقبان وشلبى بفوة وعبد الباقى والدفراوى بالقاهرة وستشيع الجنازة اليوم الجمعة العاشرة صباحا بجامع عمر مكرم حيث تقام ليلة المأتم تلغرافيا ١ شارع زكريا الانصارى الهرم

الاهرام — ٨/٥/٧٦ — ١٥

فقيدة بورسعيد

شيعت امس جنازة المرحومة

حرم المرحوم محمد معيط

والدة السيد ومصطفى معيط بهيئة القناة وحرم محمد غنيم بالقناة للشحن وشقيقة حمزة محمود بتوكيل دمنهور وعمة المحاسب محمود التابعى والرائد محمد التابعى بكلية الشرطة وحرم الرائد ابو بكر عبد الباقى وخالة المهندسين عادل وعاطف والدكتور علاء الاسرج وجدة الملازم على غنيم وقريبة على التابعى ومحمد فهمى بالكويت وعائلات الاسرج وحسونة وعياد ومعيط والخضرى وفرج وخالد منصور ومحمد مصطفى وكريم الدين ومحمد عبد الحميد — تلغرافيا حمزة ومعيط :بورسعيد

فقيد عائلتى مهنا والقيعى

بالبحيرة والغربية
توفى الى رحمة الله المرحوم
محمد على طاهر مهنا

الطالب بثانوية كفر الزيات نجل الاستاذ على طاهر مهنا المحامى بكفر الزيات حفيد المرحوم محمد طاهر مهنا وحفيد محمود رياض القيعى وابن اخ كل من السادة مصطفى طاهر مهنا عمدة كفر سلامون واحمد طاهر مهنا والاستاذ حسين طاهر مهنا الاستاذ بكلية زراعة القاهرة وحرم الاستاذ نور الدين ابوحسين وابن اخت كل من السادة محمد عدلى القيعى والاستاذ حامد القيعى بالمقاولين العرب والاستاذ هازم القيعى والاستاذ طارق القيعى وقريب عائلات مهنا والقيعى ورفاعى بالقاهرة وأبو حسين بكفر ربيع وشابور وشعير بكفر عشما والشرقاوى بزبيدة ومكارم وابو جازيه والجيار والشوربجى وشمس وجمجوم وعطيه بالمنوفية وحشاد بالغربية وشيعت الجنازة أمس واقيمت ليلة المأتم بمنزل العائلة تلغرافيا التوفيقية بحيرة كفر سلامون

انتقلت للامجاد السماوية السيدة البارة

جميانة بطرس سلامة باسيوط

حرم المرحوم مجلى بطرس ووالدة صبحى ولويس بصحة أسيوط وجون بالاستهلاكية وحرم شقيق صديق بطرس وحرم عم شوقى حنين واخوته وعمة أديب مترى وبطرس أندراوس وأخيه ومختار دانيال واخوته ويوسف وابراهيم زكى وابنة عمة نمر مسعد والدكتور يوسف فهمى والاساتذة ايوب وانور فهمى المحامين بالقاهرة وحرم خال مفيد ملك واخوته واليون ابادير وماهر سوريال وباقى افراد عائلات حنا الله وبطرس سلامة باسيوط والزرابى والقاهرة والعزاء ١٤ شارع الجلاء باسيوط

الاهرام - ٢٣/٤/٧٦ - ١٥

وزارة النقل والمواصلات

وزير النقل والمواصلات ووكلاء اول الوزارة ووكلاؤها ورؤساء الهيئات والشركات والعاملون ينعون بمزيد الحزن

المرحوم المهندس

محمود يونس

نائب رئيس الوزراء للنقل والمواصلات السابق ويشكرون له بكل التقدير جهوده الوطنية فى كافة المجالات التى عمل بها ويتقدمون لاسرة الفقيد الكريم بخالص العزاء ويدعون الله ان يسكنه جناته جزاء ما قدمه لوطنه

Les employés de
ARAB INVESTMENT — MADRID
présentent leurs condoléances au
Docteur **AHMAD YOUNES**
pour la perte de son oncle
Ingenieur **MAHMOUD YOUNES**
considérant ce décès une perte pour tout le monde Arabe.

شركة ترسانة السويس البحرية

رئيس واعضاء مجلس الادارة وجميع العاملين بها ينعون بالاسى المرحوم

المهندس محمود يونس

نائب رئيس الوزراء ورئيس هيئة قناة السويس سابقا — للفقيد الرحمة وللاسرة خالص العزاء

ينعى المكتب الدولى للتفتيش الهندسى انسبكتوريت بالمانيا والقاهرة علما من اعلام البطولة والجهاد فى رفع شأن مصر وخلد اسمه التاريخ

المهندس محمود يونس

البطل الذى نفذ تاميم القناة وتحدى مؤامرات الاستعمار واثبت جدارة المصريين فى الصمود فى اشرس المعارك فاكتسب احترام العالم — رحم الله الفقيد رحمة واسعة والهم ذويه وامته الصبر والسلوان

المهندس محمود يونس
فى ذمة الله والتاريخ
بقلب افزعه المصاب ينعى المهندس ممتاز موسى الاخ وصديق العمر

المهندس محمود يونس

الذى يخلده تاريخ مصر بطلا من ابطالها حمل لواء خدمة الوطن ومثلا للتضحية والاخلاص والشجاعة

المهندس عبد الحميد فهمى عبد الودود ينعى استاذه فقيد الوطن

المهندس محمود يونس

وينعى معه بطولة الرجال ووفاء الابطال والصلابة فى احقاق الحق والامانة فى الجهاد لرفعة مصر رحمه الله رحمة واسعة وانزله فسيح جناته

ينعى رئيس مجلس الادارة والعضو المنتدب والمدير العام ومديرو الادارات وجميع العاملين

بشركة بترول الصحراء الغربية
(ويبكو)

المهندس محمود يونس

تغمد الله الفقيد برحمته والهم عائلته الصبر والسلوان

Sample obituary notices taken from Al-Ahram newspaper (May, 1976)

الاهرام - ٧٦/٥/١٤ - ١٥

الذكرى السنوية
للمرحوم الاستاذ الدكتور
خليل دوى لطفى
احيتها الاسرة امس بتلاوة القرآن الكريم

الذكرى السنوية الاولى
للمرحومة فتحية السيد فرحان
بمنزل والدها بفاقوس شرقية اليوم « الجمعة »

الذكرى السنوية الاولى
للمرحوم موريس زكى صليب
تحييها ارملته والاسرة غدا السبت ٧٦/٥/١٥ بالمنزل ٧ شارع طور سينا بالظاهر

زوجى الحبيب موريس
انتقلت بهدوء الملائكة وتركتنى وحيدة اعانى مرارة الوحدة ولوعة الفراق فبرحيلك فقدت المحبة وستبقى ذكراك بقلبى حتى القاك — زوجتك الحزينة مفيدة

بقلوب حزينة دامية تقيم اسرة الفقيدة الغالية المرحومة
عزيزة ميخائيل نوار
قداس الذكرى الاولى لروحها الطاهرة غدا « السبت » ٥/١٥ الساعة التاسعة بكنيسة مار جرجس بصيدى بشى

نعيش على ذكراك العطرة حتى نلقاك مع يسوع — زوجك واولادك

الذكرى السنوية الاولى
للمرحوم كامل رزق الله
تقيم الاسرة قداسا الهيا على روحه الطاهرة غدا السبت الساعة السابعة صباحا بكنيسة العذراء بمسرة

الذكرى السنوية الاولى
للمرحوم شيهات جريس
تقيم الاسرة القداس الالهى على روحه الطاهرة الثامنة صباح غد السبت ٥/١٥ بكنيسة مار جرجس بالمنيل بالظاهر

الذكرى السنوية الثانية
للمرحومة زينب محمد عبيد
يحييها زوجها واولادها واسرتها مساء السبت ١٩٧٦/٥/١٥ بمنزلها ١٠٠ شارع مصر والسودان حدائق القبة

الذكرى السنوية الثانية بالمنصورة
تحييها اسرة ابو حسن لفقيدها
الحاج عباس ابو حسن
مساء غد « السبت » بمنزله بتوريل

الذكرى السنوية الثانية
لطيب الذكر المرحوم المهندس
فوزى بشاى مشرقى
تحييها الاسرة باقامة القداس الالهى لروحه الطاهرة السادسة والنصف صباح السبت ٥/١٥ بكنيسة العذراء بسوهاج

الذكرى الخامسة لفقيد الشباب
المرحوم الدكتور احمد يوسف
تحييها زوجته واولاده والاسرة بالمحلة الكبرى اليوم « الجمعة » ١٩٧٦/٥/١٤

ذكرى الاربعين
للمخرج احمد ضياء الدين
تحييها اسرة علام بابو الغيط ومنشية القناطر باكر السبت بمنزله بمصر الجديدة ١١ ش فخرى خلف سينما الحرية صباحا للسيدات ومساء للرجال

شكر وذكرى الاربعين للمرحوم
عبد المنعم حماد
تتقدم الاسرة بالشكر للمواسين بالحضور والبرق والنشر ويخصون السادة رئيس الجمهورية ورئيس مجلس الشعب والامين الاول للاتحاد الاشتراكى وامين محافظة الجيزة ومديرية الصحة بالجيزة وناصر الاعدادية بحلوان ومستشفى القوات المسلحة بالمعادى وطب اسنان القاهرة ويحيون الذكرى اليوم بمنزلهم ٤١ شارع سيجوارت بحدائق حلوان

ذكرى الاربعين للمرحوم
حنفى طلبه
بقلوب مؤمنة بقضاء الله وقدره تحييها الاسرة غدا السبت ١—٥ بالمنزل ٢٢ ش المبدولى عابدين

بقلوب مؤمنة بقضاء الله تحيى
أسرة المرحوم الحاج
عاشور أحمد حسن
ذكرى الاربعين يوم الاحد الموافق ٢ مايو بمنزل الاسرة ١٢ شارع المامون بمدينة الطلبة بالقاهرة — وتتقدم الاسرة بوافر الشكر لكل من تفضل بمواساتها فى فقيدها العزيز سواء بالحضور او بالبرق ويخصون بالشكر السيد رئيس الجمهورية والسيد نائب رئيس الجمهورية والسادة نواب رئيس الوزراء والسادة الوزراء واعضاء مجلس الشعب ورجال الدين والقضاء والمحامين والقوات المسلحة والاتحاد الاشتراكى ورجال التعليم والصحفيين ومدير المسرح الحديث والفنانين ورجال الاعلام والبنوك والشركات والاعيان والتجار وكل من تفضل بالعزاء سواء بالحضور او بالبرق مع اعتبار هذا شكرا خاصا لكل منهم سائلين الله الا يريهم مكروها فى عزيز لديهم

شكر وذكرى الاربعين للمرحوم
الاستاذ جرجس فانوس يوسف
تقيمها اسرته العاشرة صباح غدالسبت بكنيسة العذراء بالفجالة وتشكر السادة رئيس الجمهورية ونائبه والوزراء والبابا شنودة ومطرانى بنى سويف وديروطواللجنة النقابية للبنك الاهلى وكل المواسين فى مصابهم الاليم

تقيم اسرة المرحوم
المقدس رفعت عبد المسيح
جناز الاربعين بالكنيسة المرقسية بكلوت بالقاهرة الاثنين ٣ مايو الساعة الرابعة وتتقدم بالشكر للسيد رئيس الجمهورية والسيد نائبه وغبطة البابا المعظم والسادة رئيس الوزراء والوزراء ورئيسى مجلس الشرقية والاباء الكهنة بالزقازيق ورجال الشعب والاتحاد الاشتراكى ومحافظ الصحافة والمهندسين والمتفضلين بالعزاء والبرق

تدعو اسرة المرحوم عبد الملاك خليل ببور سعيد والقاهرة الاهل والاصدقاء لحضور جناز الاربعين على روح فقيدهم العزيز المرحوم
نعيم عبد الملاك خليل
وذلك مساء اليوم الجمعة الموافق ٣٠ابريل بكنيسة مار جرجس ببورسعيد تلغرافيا عائلة المرحوم عبد الملاك خليل ببورسعيد

الاهرام - ٧٦/٤/٣٠ - ١٥

الذكرى السنوية الاولى للمغفور لها
زينب هانم المشهدى
حرم المرحوم ابراهيم بك حلمي
تحييها الاسرة صباح غد السبت بمدفن العائلة بالامام الشافعى بالقاهرة

الذكرى السنوية
لفقيد الطب والشباب والانسانية
المرحوم الدكتور أسامة القاضي
السبت اول مايو بمنزل الاسرة ٣٠ [أ] شارع مصطفى فهمي بحلوان

الذكرى السنوية للمرحوم المهندس الزراعى
العيساوى محمد هويدى
تحييها اسرته السبت بمنزله ٥ شارع الشويخى بالعباسية ميدان الجيش

الذكرى السنوية للمرحوم المهندس
محمود حلمى حسين
مدير الاستيلاء والتوزيع بالاصلاح الزراعى تحى الأسرة ذكراه العطرة بيوم السبت اول مايو بمنزل الاسرة ١٩ شارع التنسى الشريف مدينة المهندسين بتلاوة آى الذكر الحكيم

ذكرى السنة الاولى للمرحوم
ابراهيم شحاته موسى
تقيم الاسرة القداس الالهى على روحه الطاهرة الثامنة صباح غد [السبت] ٥/١ بكنيسة العذراء بمسرة بشبرا

قداس الذكرى السنوية الاولى للمرحومة
المقدسة روز سليم
حرم المرحوم فريد غبريال المحامى بالمنصورة تقيمه الاسرة لروحها الطاهرة غدا السبت الحادية عشرة صباحا بكنيسة الارمن الكاثوليك بشارع صبرى ابو علم جامع شركس سابقا

Sample obituary notices taken from Al-Ahram newspaper (May, 1976)

iddars ittaani — *UNIT TWO**

II.1 muɦadsa — *Conversation*

mukalma tiliifoniyya — *A Telephone Conversation*

samiir winabiil — *Samir and Nabil*

samiir - allo - nabiil ? misaaʔ ilxeer .	*Samir* - *Hello! Nabil? Good evening.*
nabiil - ahlan - misaaʔ innuuṛ . eeh axbaṛkum ?	*Nabil* - *Hello - good evening. How are you?*
samiir - xeer ilɦamdu lillaah .[1] wintu zzayyukum ?	*Samir* - *Fine,*[1] *and you?*
nabiil - ilɦamdu lillaah . kull ɦaaga kwayyisa .	*Nabil* - *Just fine. Everything's fine.*
samiir - magdi ʕaamil eeh filmadrasa ?	*Samir* - *How's Magdy doing in school?*
nabiil - waḷḷaahi[2] mabṣuuṭ , ṭabʕan inta ʕaarif niẓaam ittaʕliim fi amerika muxtalif ʕan maṣr , mafiiš ilʔimtiɦanaat illi fʔaaxir kull sana , witaʔriiban mabyidduhumš wagibaat kitiira zayy maṣr . ittilmiiz illi zayy magdi fsana xamsa yidduulu wagibaat kull yoom[3] fimaṣr . hina ʔulayyil ʔawi lamma ttilmiiz yikuun ʕandu wagibaat yiʕmilha filbeet .	*Nabil* - *Very well [he's indeed very happy], by God.*[2] *Of course, as you well know, the education system in America is different from [that] in Egypt. There are not [big] exams at the end of the year, and they [the students] are given almost no homework, unlike Egypt. Students like Magdy in the fifth grade in Egypt are given homework assignments every day,*[3] *[but] here it's very rare when a student brings home work to do.*

Cultural Notes for Unit Two begin on page 46.

samiir - yasalaam ! da nẓaam ɣariib . wil?awlaad hina byitʕallimu kwayyis ʕala kida walla eeh ?

Samir - My goodness! That's a strange system. Can the children learn well [with the system] here?

nabiil - aah - biyʕallimuuhum kuwayyis - bass illi ʕaawiz a?uulu inn niẓaam ittaʕliim hina muxtalif ʕan maṣr . mas?alit ilwagibaat di ɦaaga miš muhimma finẓaam ittaʕliim il?amrikaani . bass ɦaaga kwayyisa hina masalan - il?awlaad wilbanaat fisinn aṛbaʕṭaašaṛ sana masalan biyʕallimuuhum ilkitaaba ʕala l?aala lkatba hina filmadaaris kaguz? min diṛasithum . di ɦaaga asasiyya hina . matil?ahaaš bitiddarris fimaṣr illa filmadaaris ittugariyya bass .

Nabil - Well - yes. They do learn all right, but I'd like to say that the educational system here is different from Egypt. The homework problem is insignificant here. More important, boys and girls who are fourteen years old, for example, learn typing here in the schools as a part of their curriculum. This is a very basic thing here. You don't find it taught in Egypt, except in commercial schools.

samiir - aah - ilɦa?ii?a lkitaaba ʕala l?aala lkatba muhimma giddan . ana maʕṛafš aktib ʕala l?aala lkatba la ʕaṛabi wala ngiliizi . widilwa?ti ʕandi baɦs[4] baʕmilu wlaazim a?addimu lil?ustaaz maktuub ʕala l?aala lkatba wlaazim al?a ɦadd yiktibhuuli .

Samir - Ah. It's true that [knowing how to] type is very important. I don't know how to type either Arabic or English, and now I have a term paper[4] I'm doing which I must turn in to the professor in a typewritten form, so I have to get someone to type it for me.

nabiil - il?abɦaas di lli ṭṭalaba byiʕmiluuha hina filgamʕa di ɦaaga kwayyisa giddan . tiktib baɦs ʕan

Nabil - These [short] research papers which you are required to do here in this university are something very good. You write a

nuʔṭa aw mawḍuuʕ ʕilmi
wlaazim ṭabʕan tiʔṛaalu
kutub wimaqalaat wimaṛaagiʕ ,
di ħaaga kwayyisa xaaliṣ .
makanitš šayʕa ʔawi ʕandina
finẓaam ittaʕliim fimaṣr ,
laakin dilwaʔti badaʔit
ilkulliyyaat wilmaʕaahid
ilmaṣriyya tuṭlub min
ṭalabit illisans
wilbakaloryoos innuhum
yiʔaddimu abħaas biššakl
da . ṭabʕan ṭalabit
iddiṛasaat ilʕulya fmaṣr
biyiʕmilu abħaas bistimṛaaṛ
wibiyʔaddimuuha lilʔasadza
lmušrifiin ʕala drasithum .
bass xalliini aʔullak ħaaga ,
niẓaam ittaʕliim fiʔamerika
biyʕawwid iṭṭaalib ʕala
ktaabit ilʔabħaas di min
ṣuɣṛu - yaʕni miš lamma
yudxul ilgamʕa bass aw
fiddiṛasaat ilʕulya .
magdi ʕamal baħs kwayyis
ʔawi . ilmudarris bitaaʕu
ṭalab minnu yiʕmil baħs ʕan
issadd ilʕaali ʕašaan faṣlu
yistafiid minnu wiṭṭaṛṛ
yiʔṛaalu fdayrit ilmaʕaarif
ilbiṛiṭaniyya wkaan maʕaana
kutub winašaṛaat wimagallaat
kunna gaybinha mʕaana min
maktab issiyaaħa lmaṣri
finyuyoṛk ,[5] ilwaaqiʕ
innaha kutub mumtaaza ,

paper about a [certain] point or scientific subject for which you must read, of course, [lots of] books and articles and references. This is very good. It hasn't been very common in our system in Egypt, but nowadays, the colleges and institutes are requiring students in both the B.A. and the B.S. [programs] to submit research papers like this. Of course, students for higher degrees [in advanced studies] in Egypt are continually doing these kinds of research papers and presenting them to the professor who supervises their studies. But, I can say that the student is encouraged by the American system to develop the habit of producing research papers from his youth - not just [after] he enters the university or [takes up] advanced studies. Magdy has done good research [already]. His teacher asked him to do a paper about the High Dam so his class could benefit from it. He had to read about it in the <u>Encyclopedia Brittannica</u> and other books, publications, and magazines which we got from the Egyptian Office of Tourism in New York.[5] They were really excellent! They contain valuable information, excellent color pictures which really do our country justice and are written in several languages. Magdy really

wikwayyisa giddan , fiiha maʕlumaat qayyima , wiṣuwaṛ mumtaaza bilʔalwaan , wimušarrifa lbaladna , wimaktuuba bʕiddit luɣaat . magdi istafaad giddan min ṭaṛiiʔit ilbaħs ilʕilmi .	*benefitted a great deal from [in the course of] this method of research.*
samiir - ʕala fikra , innihaṛda ʔabilt ṭaalib amrikaani ismu wilyam beekar biyitkallim ʕaṛabi kwayyis ʔawi . iddaani guṛnaal ilʔahṛaam , ʔaʕatt itsalleet fiih šiwayya .	*Samir - By the way, I met an American student [today] named William Baker, who speaks Arabic beautifully. He gave me [his] Al-Ahram and I have been sitting browsing through it a little [being entertained by it].*
nabiil - bitaaʕ yoom eeh ?	*Nabil - What day [paper] is it?*
samiir - ilgumʕa lli faatit .	*Samir - Last Friday.*
nabiil - yasalaam ! kwayyis xaaḷiṣ . wiʔeeh axbaaṛ maṣr ?	*Nabil - Fantastic! Very good. What's the news [of Egypt]?*
samiir - axbaaṛ kitiira kwayyisa lħaʔiiʔa . istanna lamma agiib ilʔahṛaam ... yasiidi , ilgamiʕaat ʕamalit waẓiifa gdiida , waẓiifit mudarris musaaʕid ,[6] ittaʕyiin fiiha bilmažisteer . widi ħaaga lħaʔiiʔa kwayyisa ʔawi .	*Samir - Really, there's lots of good news. Wait, let me get the paper ... [sir], the universities have created a new [academic] position, that of assistant lecturer,[6] for those who have an M.A. degree. This is a very good thing, really.*
nabiil - aah , di ħaaga kwayyisa ʔawi ʔawi . wiʔeeh taani ?	*Nabil - Yes, [you're right]! This is a very good thing. What else?*
samiir - fiih xabaṛ ħayibsiṭak ʔawi biʕtibaaṛak zamalkaawi .[7] yasiidi izzamaalik ɣilib ilʔahli talaata - itneen fiʔaaxir matš .	*Samir - Here's a piece of news that will make you happy, since you consider yourself a Zamalik fan.[7] Zamalik beat Ahli three to two in the latest game.*

nabiil - ya ʔaxi ṭabʕan ! di ħaaga miš ʕayza kalaam . fiʔaaxir matš , wifilmatš illi gayy , widayman . eeh taani ?	*Nabil* - *Of course! It goes without saying . In [either] the latest game or the next game ... or anytime! Anything else?*
samiir - ʔubuul ilgamiʕaat ibtada . tiʕṛaf inn gamʕit ilʔazhaṛ ħatiʔbal talaṭṭaašaṛ alf ṭaalib issana di !	*Samir* - *University admissions have begun. Did you know that Al-Azhar will admit thirteen thousand students this year !*
nabiil - yasalaam ! šuuf ya axi ʕadad iṭṭalaba fittaʕliim ilʕaali biyziid ʔadd eeh kull sana ![8] muškila kbiira !	*Nabil* - *Gracious! See how much the number of students in higher education is increasing every year![8] It's a terrific problem!*
samiir - bass ilħaʔiiʔa wizaaṛit ittaʕliim ilʕaali bitħaawil bikull guhdaha tiħill ilmuškila di .	*Samir* - *But really, the Ministry of Higher Education is trying hard to solve this problem.*
nabiil - wiʔeeh taani yasiidi ?	*Nabil* - *What else is there?*
samiir - fiih ṣafħiteen biħalhum ʕan ħaṛakit iʕaaṛit ilmudarrisiin lilʔaqṭaaṛ ilʕaṛabiyya[9] wibaʕdeen zayy ma nta ʕaarif baṣṣeet fiṣafħit ilwafiyyaat bass malʔitš ħadd aʕṛafu .	*Samir* - *There are two full pages about the sending [lending] of teachers to [other] Arab regions.[9] And, as you can well imagine, I looked at the obituary page, but I didn't find anyone [there] I know.*
nabiil - wiħyaat abuuk[10] yasamiir ibʔa ddiini lʕadad da aʔṛaah .	*Nabil* - *[Please][10] [good Samir] give me that issue so I can read it.*
samiir - ʕala fikra , ana kallimtak maxṣuuṣ ʕašaan tiigu titʕaššu mʕaana yoom issabt witʔablu ṭṭaalib ilʔamrikaani da huwwa wissitt btaʕtu .	*Samir* - *Oh, by the way, I called you primarily to invite you to dinner [with us] on Saturday. You can meet [both] this American student and his wife.*

nabiil - ya siidi mutašakkiriin , bass wiħyaat abuuk yasamiir mataxalliiš layla titʕib nafsaha zayy kull maṛṛa .[11] ya axi intu bitiʕmilu alf ħaaga .[12]	*Nabil - Thanks for the invitation, but don't let Layla go to so much trouble.*[11] *Usually you make a thousand things.*[12]
samiir - ya siidi kullu faḍlit xeerak[13] - mafiiš taʕab wala ħaaga ya duktooṛ nabiil - matiigu lleela šwayya iza makuntuuš mašɣuliin ?	*Samir - It's nothing compared to what you have done*[13] *for us, Dr. Nabil. Why don't you come by for a while this evening, if you are not busy?*
nabiil - alf šukṛ . waḷḷaahi maʔdaṛ liʔanni laazim aʔṛa šwayya . wibaʕdeen ʕandi šwayyit gawabaat ʕaawiz aktibhum limaṣr .	*Nabil - [No], thanks. I have to read a bit, and then I have some letters I want to write to Egypt.*
samiir - ṭayyib matxalli fariida tiigi tishaṛ maʕa layla šwayya .	*Samir - Fine, but then let Farida come visit a bit with Layla.*
nabiil - maftikirš . ma nta ʕaarif , iddunya leel wana maħibbiš innaha tuxṛug liwaħdaha billeel , inta faakir innak fimaṣr , law kaan fimaṣr kaan maʕliħš bikull suṛuuṛ .[14]	*Nabil - Thanks, anyway, but you know nighttime here! I don't like her to go out alone at night. You must be thinking of Egypt! If we were there, it would be fine [she'd come with pleasure].*[14]
samiir - ṭayyib ya siidi , sallim ʕala fariida wmagdi , winšufkum yoom issabt in šaaʔ aḷḷaah . ħatinbiṣiṭ ʔawi min iṭṭaalib ilʔamrikaani da .	*Samir - That's all right. Give my greetings to Farida and Magdy. We'll see you all on Saturday. You'll like this American student, I'm sure.*
nabiil - ṭayyib tiṣbaħ ʕala xeer ,[15] sallim ʕala layla .	*Nabil - Fine [sleep well],*[15] *give my best to Layla.*
samiir - winta min ahl ilxeer - maʕa ssalaama .	*Samir - And you too sleep well , bye.*
nabiil - aḷḷaah yisallimak .	*Nabil - Bye.*

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الدرس التاني

مكالمه تليفونيه

سمير ونبيل

سمير — آلو — نبيل ؟ مساء الخير .

نبيل — اهلا — مساء النور . ايه اخباركم ؟

سمير — خير الحمد لله [1] . وانتم ازيّكم ؟

نبيل — الحمد لله . كل حاجه كويسه .

سمير — مجدى عامل ايه فى المدرسه ؟

نبيل — والله [2] مبسوط ، طبعا انت عارف نظام التعليم في امريكا مختلف عن مصر ، ما فيش الامتحانات اللى فى آخر كل سنه ،وتقريبا ما بيدّوهمش واجبات كتيره زى مصر . التلميذ اللى زى مجدى في سنه خامسه يدوا له واجبات كل يوم [3] في مصر ، هنا قليّل قوى لما التلميذ يكون عنده واجبات يعملها فى البيت .

سمير — يا سلام ! دا نظام غريب . والاولاد هنا بيتعلموا كويس على كدا ولاّ ايه ؟

نبيل — آه — بيعلموهم كويس — بس اللى عاوز اقوله ان نظام التعليم هنا مختلف عن مصر . مسألة الواجبات دى حاجه مش مهمه فى نظام التعليم الامريكاني . بس حاجه كويسه هنا مثلا — الاولاد والبنات فى سن اربعتاشر سنه مثلا بيعلموهم الكتابه على الآله الكاتبه هنا فى المدارس كجزء من دراستهم . دى حاجه اساسيه هنا . ما تلقهاش بتدّرّس في مصر الا فى المدارس التجاريه

بس .

سمير — آه — الحقيقه الكتابه على الآله الكاتبه مهمه جدا . انا ما اعرفش اكتب على الآله الكاتبه لا عربي ولا انجليزى .ودلوقت عندى بحث[4] باعمله ولازم اقدمه للاستاذ مكتوب على الآله الكاتبه ولازم الاقى حد يكتبه لى .

نبيل — الابحاث دى اللى الطلبه بيعملوها هنا فى الجامعه دى حاجه كويسه جدا . تكتب بحث عن نقطه او موضوع علمى ولازم طبعا تقراله كتب ومقالات ومراجع ، دى حاجه كويسه خالص . ماكانتش شايعه قوى عندنا فى نظام التعليم فى مصر ، لكن دلوقت بدأت الكليات والمعاهد المصريه تطلب من طلبة الليسانس والبكالوريوس انهم يقدموا ابحاث بالشكل دا . طبعا طلبة الدراسات العليا فى مصر بيعملوا ابحاث باستمرار وبيقدموها للاساتذه المشرفين على دراستهم . بس خلّيني اقول لك حاجه نظام التعليم في امريكا بيعوّد الطالب على كتابة الابحاث دى من صغره — يعنى مش لما يدخل الجامعه بس او في الدراسات العليا . مجدى عمل بحث كويس قوي . المدرس بتاعه طلب منه يعمل بحث عن السد العالى عشان فصله يستفيد منه . واضطر يقراله فى دايرة المعارف البريطانيه وكان معانا كتب ونشرات ومجلات كنا جايبينها معانا من مكتب السياحه المصرى في نيويورك[5] ، الواقع انها كتب ممتازه وكويسه جدا فيها معلومات قيمه ، وصور ممتازه بالألوان ومشرّفه لبلدنا ، ومكتوبه بعدّة لغات . مجدى استفاد جدا من طريقة البحث العلمي .

سمير — على فكره ، النهارده قابلت طالب امريكانى اسمه وليم بيكر بيتكلم عربي كويس قوى . ادانى جرنال الاهرام . قعدت اتسلّيت

فيه شويّه .

نبيل — بتاع يوم ايه ؟

سمير — الجمعه اللى فاتت .

نبيل — يا سلام ! كويس خالص . وايه اخبار مصر ؟

سمير — اخبار كتيره كويسه الحقيقه . استنى لما اجيب الاهرام .... يا سيدى الجامعات عملت وظيفه جديده ، وظيفة مدرس مساعد[6] التعيين فيها بالماجستير . ودى حاجه الحقيقه كويسه قوى .

نبيل — آه ، دى حاجه كويسه قوي قوى . وايه تاني ؟

سمير — فيه خبر حيبسطك قوي باعتبارك زملكاوى[7] . يا سيدى الزمالك غلب الاهلى تلاته — اتنين فى آخر ماتش .

نبيل — يا اخى طبعا ! دى حاجه مش عايزه كلام . فى آخر ماتش وفى الماتش اللى جاى ودايما . ايه تانى ؟

سمير — قبول الجامعات ابتدا . تعرف ان جامعة الازهر حتقبل ١٣ الف طالب السنه دى !

نبيل — يا سلام ! شوف يا اخى عدد الطلبه في التعليم العالى بيزيد قد ايه كل سنه[8] ! مشكله كبيره !

سمير — بس الحقيقه وزارة التعليم العالى بتحاول بكل جهدها انها تحل المشكله دى .

نبيل — وايه تانى يا سيدى ؟

سمير — فيه صفحتين بحالهم عن حركة اعارة المدرسين للاقطار العربيه[9] وبعدين زى ما انت عارف بصيت في صفحة الوفيات بس ما لقيتش حد اعرفه .

نبيل — وحياة ابوك[10] يا سمير ابقى ادينى العدد دا اقراه .

سمير — على فكره انا كلمتك مخصوص عشان تيجوا تتعشوا معانا يوم السبت

وتقابلوا الطالب الامريكاني دا هو والست بتاعته .

نبيل — يا سيدى متشكرين بس وحياة ابوك يا سمير متخليش ليلى تتعب نفسها زى كل مره[11] . يا اخى انتم بتعملوا الف حاجه[12].

سمير — يا سيدى كله فضلة خيرك[13] — ما فيش تعب ولا حاجه يا دكتور نبيل — ما تيجوا الليله شويه اذا ما كنتوش مشغولين .

نبيل — الف شكر . والله ما اقدر لانى لازم اقرا شويه — وبعدين عندى شوية جوابات عاوز اكتبهم لمصر .

سمير — طيب ما تخلى فريده تيجى تسهر مع ليلى شويه .

نبيل — ما افتكرش . ما انت عارف ، الدنيا ليل وانا ما احبش انها تخرج لوحدها بالليل ، انت فاكر انك فى مصر ، لو كان فى مصر كان معلهش بكل سرور[14] .

سمير — طيب يا سيدى ، سلّم على فريده ومجدى ونشوفكم يوم السبت ان شاء الله . حتنبسط قوى من الطالب الامريكانى دا .

نبيل — طيب تصبح على خير[15]، سلم على ليلى .

سمير — وانت من اهل الخير — مع السلامه .

نبيل — الله يسلمك .

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II.2 /ittaʕliim ilʕaali fmaṣr/

ʕadad iṭṭalaba sawaaʔ filkulliyyaat ilgaamiʕiyya aw ilmaʕaahid ilʕulya - illi ttaʕliim fiiha maggaani fgamiiʕ maraḥlu zayy mahu fittaʕliim ilʕaam - biyizdaad sana baʕd sana . wida biysabbib muškila bitḥaawil wizaarit ittaʕliim ilʕaali - illi btišrif ʕala lkulliyyaat wilmaʕaahid ilʕulya - innaha tiwgid ḥall liiha , wibtiʕmil guhuud kibiira litawfiir ilʔasadza , wiʔinšaaʔ mabaani wkulliyyaat gidiida .

kull sana lwizaara btibʕat biʕsaat wibtiddi agazaat dirasiyya[16] lilmuʕidiin filkulliyyaat wilmaʕaahid ilʕulya ʕašaan yikammilu lidduktoraah filxaarig - yaʕni filbilaad ilmašhuura bittaxaṣṣuṣaat illi lgamiʕaat wilmaʕaahid ilʕulya lmaṣriyya miḥtagalha. fafiih biʕsaat liʕadad min idduwal ilʔuruppiyya zayy faransa wingiltira bilʔiḍaafa ila amerika wkanada .

HIGHER EDUCATION IN EGYPT

The number of students in the universities and institutes of higher education [in Egypt] - where [public] education is free as it is [free] at all levels - is increasing every year. This is creating a problem which the Ministry of Higher Education - which supervises all the colleges and institutes - is seeking to solve. It is exerting every effort [all efforts] to provide [enough] professors and to construct new buildings and found new colleges.

Every year the Ministry sends students abroad [on educational missions] and grants leaves of absence[16] [from their studies and work] to teaching fellows in the colleges and institutes of higher education, so that they can complete their doctoral studies abroad. [In particular] they go to countries which are well-known for the specializations which Egyptian universities and institutes have need of. So, there are [Egyptian] educational missions in a number of European countries, such as France and

siyaaṣit irsaal biʕsaat liʔamerika biʔaʕdaad mutazayda badaʔit baʕd ilɦaṛb ilʕaalamiyya ittanya . wilbiʕsaat wilʔagazaat iddirasiyya fiʔamerika muʕẓamha filhandasa wizziṛaaʕa laakin da mabyimnaʕš inn fiih ʕadad min aʕḍaaʔ ilbiʕsaat wilʔagazaat iddirasiyya byidrisu taxaṣṣuṣaat muxtalifa zayy iṭṭibb wittarbiya wilmuɦasba wiʔdaaṛit ilʔaʕmaal wilfanaadiq wiɣerha .

widilwaʔt aʕḍaaʔ ilbiʕsaat biyaxdu murattabathum fimaṣr asnaaʔ ilfatṛa lli byiʔḍuuha filbiʕsa bilʔiḍaafa ila inn ilɦukuuma lmaṣriyya btidfaʕluhum murattabathum fiʔamerika wmaṣariif iddiṛaasa wilʕilaag wittaʔmiin iṭṭibbi (iṣṣiɦɦi) wiʕalaawa lilkutub wilmalaabis . wimin ɦaʔʔ ʕuḍw ilbiʕsa innu yirgaʕ lilwaṭan ʕala nafaqit ilɦukuuma fiʔagaaza maṛṛa asnaaʔ fatṛit ilbiʕsa . wiwaẓayifhum bitkuun maɦfuẓalhum filgamiʕaat wilmaʕaahid ilʕulya lli biʕsathum bititbaʕha liɣaayit

England in addition to the U.S. and Canada.

The policy of sending [Egyptian] educational missions to America in increasing numbers began [to be implemented] after World War II. Most of [the students] on mission assignments or study leaves in America are [studying] engineering and agriculture, but that does not exclude [from the missions] a number of members who pursue studies in a variety of specializations [or majors], such as medicine, education, accounting and business administration, hotel management, etc.

At the present time, members of study delegations receive their regular salaries in Egypt during the period of time they spend [abroad] on the mission, in addition to the Egyptian government's paying them a salary in America, and [in addition to] tuition, health care and insurance fees, and [special] allowances for books and clothes. Each student member of such a study mission also has the right to return home at government expense for one vacation break during his fellowship period. During this same

ma yintihu min diṛasithum filxaarig .

period, the student's job will be kept open for him at the university or institute which has sent him on the mission until he finishes his studies abroad.

kull ilguhuud illi tkallimna ʕanha di baṛḍu maʔidritš tiħill ilmuškila ħall kaamil maṛḍi zayy ma wzaaṛit ittaʕliim ilʕaali ʕawza . nisbit ilʔasadza lilṭṭalaba lissa murtafiʕa laakin wizaaṛit ittaʕliim ilʕaali bitibzil guhuud ḍaxma bistimṛaaṛ liħall ilmuškila di .

All of these efforts which we have mentioned have not been enough to solve the problem completely, the way the Ministry of Higher Education would like to see it done. The student-teacher ratio is still high. The Ministry of Higher Education is trying valiantly to solve this problem.

ħaaga tanya laazim niʕṛafha filmawḍuuʕ da - inn wzaaṛit ittaʕliim ilʕaali fmaṣr bitušʕuṛ biltizaam adabi tigaah idduwal ilʕaṛabiyya ššaqiiqa . fakull sana bittimm ħaṛakit iʕaaṛa ḍaxma min asadzit lgamiʕaat wilmaʕaahid ilʕulya lmaṣriyya lilgamiʕaat ilʕaṛabiyya - wịdi mumasla lħaṛakit iʕaaṛit mudarrisiin wzaṛt ittarbiya wittaʕliim ilmaṣriyya lidduwal ilʕaṛabiyya wilʔifriqiyya .[17] wibilmunasba di aħibb aʔullukum inn fiih ʕadad kibiir min iṭṭalaba lʕaṛab biyidrisu filkulliyyaat

Another thing that should be mentioned [we must know here], is that the Ministry of Higher Education in Egypt feels a moral obligation towards the [educational needs of] [her sister] other Arab countries. Every year, a large number of Egyptian university professors and higher institute teachers are loaned to other Arab universities--this corresponds with the loaning of teachers from the Egyptian Ministry of Education to both Arab and African countries.[17] In this connection, [I'd like to say that] a large number of

wilmaʕaahid ilmaṣriyya , wfiih kamaan ʕadad kibiir min iṭṭalaba ilʔifriqiyyiin wilʔasyawiyyiin biyidrisu filgamiʕaat ilmaṣriyya wibilʔaxaṣṣ fgamʕit ilʔazhaṛ . ʕala fikra fiih ṭalaba amrikaan biyidrisu filgamiʕaat ilmaṣriyya wida bixlaaf iṭṭalaba lʔamrikaan illi byidrisu filgamʕa lʔamrikiyya filqaahiṛa .

iṭṭalaba filɣaalibiyya lʕuẓma min ilkulliyyaat wilmaʕaahid ilʕulya byidrisu gamiiʕan nafs ilmuqaṛṛaṛaat bimugaṛṛad ma yudxulu lkulliyya aw ilmaʕhad liɣaayit ma yxaḷḷaṣu diṛasithum . mafiiš hinaak mawaad ixtiyaṛiyya wimawaad igbariyya fakull ilmawaad filkulliyya aw ilmaʕhad bituʕtabaṛ igbariyya lilkull whiyya illi bitħaddid ilʔixtiṣaaṣ ilʕaam liṭṭaalib .[18] wifi ħalaat maħduuda iṭṭaalib luh ħurriyyit ilʔixtiyaaṛ ma been madda aw uxṛa laakin miš fimawaad ittaxaṣṣuṣ . luɣat ittadriis filgamiʕaat ilmaṣriyya hiyya lluɣa lʕaṛabiyya ṭabʕan fiima ʕada baʕḍ ilkulliyyaat zayy kulliyyit iṭṭibb masalan illi ttadriis fiiha bilʔingiliizi .

Arab students [from other countries] are studying in Egyptian institutions of higher education, as well as many African and Asian students, particularly at Al-Azhar University. By the way, there are [also] American students studying in [government] universities in Egypt, as well as those who study at the American University in Cairo.

The great majority of [Egyptian] students of higher education take exactly the same subjects once they have entered a [major] field of study. There are no elective subjects. All courses are considered compulsory for all [students], and these are what make up the [general] field of specialization for the student.[18] *In a limited number of circumstances, the student is free to choose between two subjects [one or the other], but not in his major field. The language of instruction in Egyptian universities is, of course, the Arabic language, except in certain colleges such as the College of Medicine where the language of instruction [in it] is English.*

wilkulliyyaat wilmaʕaahid ilʕulya btitbaʕ niẓaam issana ddirasiyya miš niẓaam ilfuṣuul zayy inniẓaam il?amriiki . yaʕni tis?al ṭaalib maṣri ti?ullu nta fsana eeh , iza ?allak fisana talta yib?a maʕnaaha innu daras sana uula wsana tanya wnagaḥ fil?imtiḥanaat widilwa?t fisana talta . issana ddirasiyya bitibda? ʕadatan fi?awaaxir sibtambir aw awaa?il uktoobar witintihi fnuṣṣ maayu ta?riiban wibaʕdaha tibda? fatrit il?imtiḥanaat .

Colleges [universities], and higher institutes follow a schedule of study that is annual in organization, and is not divided into semesters as in America. For example, if you ask an Egyptian student what year he is in, if he tells you "the third year," [for example] that means he has finished the first and second years, and successfully passed the [annual comprehensive] examinations for those years and is now in the third year. The academic year runs generally from the end of September, or beginning of October, to approximately the middle of May, when the [annual] exam period begins.

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التعليم العالى فى مصر

HIGHER EDUCATION IN EGYPT

عدد الطلبه سواء في الكليات الجامعيه او المعاهد العليا - اللى التعليم فيها مجانى فى جميع مراحله زى ما هو فى التعليم العام - بيزداد سنه بعد سنه . ودا بيسبب مشكله بتحاول وزارة التعليم العالى - اللى بتشرف على الكليات والمعاهد العليا - انها توجد حل لها ، وبتعمل جهود كبيره لتوفير الاساتذه وانشاء مبانى وكليات جديده .

كل سنه الوزاره بتبعت بعثات وبتدى اجازات دراسيه[16] للمعيدين فى الكليات والمعاهد العليا عشان يكملوا للدكتوراه فى الخارج - يعنى فى البلاد المشهوره بالتخصصات اللى الجامعات والمعاهد العليا المصريه محتاجه لها . ففيه بعثات لعدد من الدول الاوربيه زيّ فرنسا وانجلترا بالاضافه الى امريكا وكندا .

سياسة ارسال بعثات لامريكا باعداد متزايده بدأت بعد الحرب العالميه التانيه . والبعثات والاجازات الدراسيه في امريكا معظمها في الهندسه والزراعه لكن دا ما بيمنعش ان فيه عدد من اعضاء البعثات والاجازات الدراسيه بيدرسوا تخصصات مختلفه زي الطب والتربيه والمحاسبه وادارة الاعمال والفنادق وغيرها .

ودلوقت اعضاء البعثات بياخدوا مرتباتهم فى مصر اثناء الفتره اللى بيقضوها فى البعثه بالاضافه الى ان الحكومه المصريه بتدفع لهم مرتبات في امريكا ومصاريف الدراسه والعلاج والتأمين الطبّي (الصحّى) وعلاوه للكتب والملابس . ومن حق عضو البعثه انه يرجع للوطن على نفقة الحكومه في اجازه مره اثناء فترة البعثه . ووظايفهم بتكون محفوظه لهم في الجامعات والمعاهد العليا اللى بعثاتهم بتتبعها لغاية ما يخلصوا من

دراستهم فى الخارج .

كل الجهود اللى تكلمنا عنها دى برضه ما قدرتش تحل المشكله حل كامل مرضى زى ما وزارة التعليم العالى عاوزه . نسبة الاساتذه للطلبه لسه مرتفعه لكن وزارة التعليم العالى بتبذل جهود ضخمه باستمرار لحل المشكله دى .

حاجه تانيه لازم تعرفها فى الموضوع دا — ان وزارة التعليم العالي فى مصر بتشعر بالتزام ادبى تجاه الدول العربيه الشقيقه . فكل سنه بتتم حركة اعاره ضخمه من اساتذة الجامعات والمعاهد العليا المصريه للجامعات العربيه — ودي مماثله لحركة اعارة مدرسين وزارة التربيه والتعليم المصريه للدول العربيه والافريقيه[17] ، وبالمناسبه دى احب اقول لكم ان فيه عدد كبير من الطلبه العرب بيدرسوا في الكليات والمعاهد المصريه وفيه كمان عدد كبير من الطلبه الافريقيين والاسيويين بيدرسوا في الجامعات المصريه وبالاخص فى جامعة الازهر . على فكره فيه طلبه امريكان بيدرسوا في الجامعات المصريه ودا بخلاف الطلبه الامريكان اللى بيدرسوا في الجامعه الامريكيه في القاهره .

الطلبه في الغالبيه العظمى من الكليات والمعاهد العليا بيدرسوا جميعا نفس المقررات بمجرد ما يدخلوا الكليه او المعهد لغاية ما يخلّصوا دراستهم . ما فيش هناك مواد اختياريه ومواد اجباريه فكل المواد في الكليه او المعهد بتعتبر اجباريه للكل وهى اللى بتحدد الاختصاص العام للطالب[18]. وفى حالات محدوده الطالب له حرية الاختيار ما بين مادّه او اخرى . لكن مش فى مواد التخصص . لغة التدريس فى الجامعات المصريه هى اللغه العربيه طبعا فيما عدا بعض الكليات زى كلية الطب مثلا اللى التدريس فيها بالانجليزي .

والكليات والمعاهد العليا بتتبع نظام السنه الدراسيه مش نظام

الفصول زى النظام الامريكي • يعني تسأل طالب مصري تقول له انت في سنه ايه ـ اذا قال لك في سنه تالته يبقى معناها انه درس سنه اولى وسنه تانيه ونجح في الامتحانات ودلوقت فى سنه تالته • السنه الدراسيه بتبدأ عادة في اواخر سبتمبر أو اوائل اكتوبر وتنتهي في نص مايو تقريبا وبعدها تبدأ فترة الامتحانات •

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II.3 Cultural Notes

1. /ilħamdu lillaah/ "Praise be to God."
The attribution of every good feeling or experience to God is common in Egypt.

2. /wallaahi/ "By God!" The name of God, when mentioned in Arabic, carries no connotations of blasphemy or cursing.

3. Excessive and tedious homework is a fundamental concept in the educational system in Egypt. Students are expected to work for hours after school each day; there is very little of the after-school playtime encouraged in America.

4. /baħs/ This literally means a piece of research, or a research project. This translates the concept of "term paper" in Arabic.

5. The Egyptian Tourist Office makes available, to anyone who contacts them, excellent tourist information on Egypt. The address is as follows:
   Egyptian Government Tourist Office
   630 Fifth Avenue
   New York, N.Y. 10020

6. See Note 4, Unit I.

7. A Zamalkaawi is a fan of the Zamalik Soccer Club. Two of the top soccer teams in Egypt are El-Zamalik (named after the quarter in which the sponsoring club is located) and El-Ahli, "The National," named after its sponsor, the National Club. Supporters of the latter are called Ahlaawi's. Soccer, called football in Egypt as is common everywhere outside the U.S., is extremely popular in Egypt; matches are played in a league between amateur club teams from September to late April. (There are no professional team sports in Egypt). In tournament play, for the cup, the teams eliminate one another until the top team in the country is named each

year. The team color of Zamalik is white with two red stripes across the chest; that of El-Ahli is red.

8. See II.2: Text on Higher Education, for a discussion of the rising number of students in university education in Egypt.

9. See Note 17 below for a discussion of the practice of loaning out Egyptian teachers to other countries.

10. /wiħyaat abuuk/ "By the life of your father." This phrase simply means "please!"

11. Whenever an invitation to dinner is issued by an Egyptian, it clearly signals that a lot of dishes will be prepared - many more than an American would deem necessary; the housewife will go to a great deal of trouble to make each dish superb.

12. /alf ħaaga/ "a thousand things;" again, as in /alf šukr/, "thousand," appears as a popular number if an Egyptian wishes to emphasize the size of something.

13. /kullu faḍlit xeerak/ "This is only a small portion of your prosperity." No favor is too large to be done by Egyptians for each other, but they will constantly assure one another that they are in debt to each other from past favors done; therefore the present request could never be considered a burden. This is said in answer to someone who has complimented one on one's generous hospitality, or to someone who has thanked one for a favor.

14. The streets of Cairo are free from casual crime. Violent crime among strangers is unknown in Egypt.

15. /tiṣbaħ ʕala xeer/ and its response, /winta min ahl ilxeer/ "Good night" are expressed in Arabic as "May you wake well in the morning" and "May you be among those who prosper."

16. Egyptian students on study leave in the United States and other foreign countries generally pursue Ph.D. studies with scholarships and/or teaching assistantships from American

universities, even though their salaries are paid and their positions retained while they are on leave from an Egyptian institution. These students are not selected in national competition, but are encouraged by their respective departments to seek further training and obtain higher degrees.

17. Egypt leads all of the other Arab and African countries in producing university graduates. In order to help solve the problem of the shortage of qualified teachers and administrators in neighboring countries, the Egyptian government has continually increased the number of experts who are loaned to other Arab and African countries. With governmental approval, a participant in this loan program usually goes to another country for a minimum of one year's leave from his job; this can generally be extended up to a maximum of four years.

18. Unlike most students in higher education in America, Egyptian students select a major field of study immediately after graduation from high school.

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iddars ittaalit	*UNIT THREE**
III.1 muħadsa	*Conversation*
ilʕaša ʕand samiir	*The Dinner Party at Samir's*
samiir , layla	*Samir, Layla*
nabiil , fariida	*Nabil, Farida,*
wilyam , wimarša	*William, and Marcia*

layla - ahlan[1] fariida , ahlan nabiil . itfaḍḍalu .	*Layla* - *Hello,*[1] *Farida, hello Nabil. Please come in.*
nabiil - ahlan biikum , izzayyak ya samiir ? aṛgu mankunš itʔaxxaṛna ʕaleekum .	*Nabil* - *Hello, how are you, Samir? I hope we haven't kept you waiting.*
samiir - abadan , itfaḍḍalu . nabiil - wilyam wimarša beekar - kallimhum ʕaṛabi , humma litneen biyitkallimu ʕaṛabi kwayyis .	*Samir* - *Of course not, come in . Nabil - William and Marcia Baker - Speak to them in Arabic, they both speak it very well.*
nabiil - ahlan wasahlan , samiir kallimni ʕankum wiʔalli innukum ṛayħiin maṣr fyunyu lli gayy .	*Nabil* - *Hello, hello. Samir has spoken to me about you and told me that you're going to Egypt in June [next June].*
wilyam - aywa , ilħaʔiiʔa ana wmarša mistanniyiin ilfuṛṣa di bifaariɣ iṣṣabr . min kutṛ ma smiʕna ʕan maṣr min idduktooṛ teelor wissitt btaʕtu wʔawladhum , wiʔadd eeh inbasaṭu filmudda lli ʔaʕaduuha hnaak , tilaʔiina	*William* - *Yes [we hope so]. Marcia and I have been waiting for this opportunity impatiently. From everything we've heard from Dr. Taylor and his wife and children about Egypt, and how delighted they were [to be there] during their stay there, we*

**Cultural Notes for Unit Three begin on page 71.*

muštaʔiin ʔawi lmaṣr .		*have become very anxious to go to Egypt.*
fariida - ahlan wasahlan biikum - ħatnawwaṛu maṣr .[2] iħna in šaaʔ aḷḷaah[3] ħankuun fimaṣr fiʔawaaʔil maayu - wibʔizn illaah[3] ħanistannaakum ʕala lmaṭaar , ʕandina beet kibiir - tinzilu ḍyuuf ʕandina liɣaayit ma nilʔalkum šaʔʔa munasba .[4]	*Farida -*	*Welcome to our country . [Your presence will be an honor to Egypt].[2] We expect to[3] be in Egypt around the beginning of May, and we'll plan on[3] meeting you at the airport. We have a large house - [so] you can stay with us [as our guests] until we find a suitable apartment for you.[4]*
marša - mutašakkiriin ʔawi - huwwa da lkaṛam ilmaṣri lli misiz teelor bitiħki ʕannu dayman . ilħaʔiiʔa ħna kunna mašɣuliin ʔawi bmasʔalit iššaʔʔa di .	*Marcia -*	*Thank you very much - this [is an example] of that [marvelous] Egyptian hospitality which Mrs. Taylor is always talking about. The fact is, we've been quite concerned about the problem of [finding] such an apartment.*
nabiil - hiyya filwaaqiʕ masʔala miš sahla . laakin in šaaʔ aḷḷaah titħall . axuuya muħaami filqaahiṛa wyiʕṛaf samasṛa[5] ktiir . ʕandukum fikra tħibbu tuskunu fʔanhi ħayy filqaahiṛa ?	*Nabil -*	*Yes, it's certainly not an easy matter. But [God willing] it will be solved. My brother, who's a lawyer in Cairo, knows many simsars[5] [real estate agents]. Do you have an idea about which quarter you'd like to live in in Cairo?*
wilyam - min ilkalaam illi smiʕtu min idduktooṛ teelor , liʔannu huwwa yiʕṛaf ilqaahiṛa kwayyis - awwil maṛṛa ṛaaħu fiiha lqaahiṛa ʕagabithum ilmaʕaadi[6] ʔawi - ilmaṛṛa ttanya sakanu fmaṣr ilgidiida , wilmaṛṛa	*William -*	*From what [the words] I've heard from Dr. Taylor, who knows Cairo well, the first time they went to Cairo - they were very happy in Maadi[6] - the second time, they lived in Heliopolis, and this last time, he told me they were very comfortable in Garden City.*

l?axiira di ?alli nnu irtaaḥ ?awi fgardin siti .

layla - mahu da šee? ṭabiiʕi , li?ann gardin siti ?uṛayyiba min ilgamʕa l?amrikiyya wi?aryaḥlu min wighaat kitiira - yi?daṛ yimši lilgamʕa l?amrikiyya , wi?uṛayyiba min wisṭ ilbalad .

Layla - That's perfectly natural, because Garden City is close to the American University and it's convenient from many other aspects [too] - he can walk to the University, [and it's close to] downtown.

marša - idduktooṛ teelor ?allina inn ilmuwaṣlaat ba?it ṣaʕba filqaahiṛa , wṭabʕan di ḥaaga ṭabiʕiyya fkull mudun ilʕaalam ilkibiira wibil?axaṣṣ ilʕawaaṣim . wimatinsiiš inn ilqaahiṛa ʕadad sukkanha ḍaxm giddan , wibiyziid kull sana .

Marcia - Dr. Taylor told us that transportation has become difficult in Cairo, and that's certainly not unusual for any big city, especially capitals of countries . [One must] remember that Cairo has a very large population that's growing every year.

wilyam - ana smiʕt inn izzamaalik ḥayy kwayyis . talaata min aṣḥaabi sakniin hinaak .

William - I've heard that Zamalik is a nice neighborhood [quarter]. Three friends of mine are living there [right now].

nabiil - maẓbuuṭ . huwwa ḥayy kwayyis giddan bass matinsaaš kalaam layla - gardin siti ?uṛayyiba min ilgamʕa l?amrikiyya wilmugammaʕ wilmatḥaf ilmaṣri wissifaaṛa l?amrikiyya wilhilton wimdaan ittaḥriir .

Nabil - Definitely. It's a very nice quarter, but don't forget what Layla said - Garden City is close to the American University and the <u>Mugammaʕ</u> [the government's central office building], the Egyptian Museum, the American Embassy, the Hilton and <u>Midan El-Tahrir</u> [Liberation Square].

wilyam - eeh ṛa?yak filmaʕaadi ?

William - What do you think about Maadi?

nabiil - ilmaʕaadi laṭiifa ʔawi - fiiha amrikaan kitiir .	*Nabil* - *Maadi is very pleasant, [and] many Americans live there.*
marša - iħna aħsan ħaaga nuskun figardin siti liʔann law sakanna filmaʕaadi ħanitkallim ingiliizi ṭuul ilwaʔt maʕa lʔamrikaan . wiħna ʕayziin nitkallim ʕaṛabi maʕa giranna lmaṣriyyiin .	*Marcia* - *Well, then the best thing would be for us to live in Garden City, because if we were to live in Maadi, we'd speak English all the time with Americans. But we want to speak Arabic with our Egyptian neighbors.*
layla - itfaḍḍalu lʕaša gaahiz .[7]	*Layla* - *Please come! Dinner's ready.*[7]
wilyam - aḷḷaah ! riiħit ilʔakl ħilwa ʔawi tigarri rriiʔ . inniharḍa mafiiš rižiim ya marša ?	*William* - *(walking into the dining room) Wow! It smells so good [the odor of the food is so sweet] it makes my mouth water. We're not dieting today, [are we], Marcia?*
marša - laʔ ! inniharḍa mafiiš rižiim ṭabʕan . buṣṣ ! buṣṣ ! šuuf ilʔaṣnaaf di kullaha - izzaay ħaniʕmil rižiim baʔa ? inniharḍa samaaħ .	*Marcia* - *Of course not! No dieting today. Just look at all these kinds [of food]! How can we possibly diet? We'll take a break [today is permissible].*
layla - itfaḍḍalu . bilhana wiššifa .[8] da ana xaglaana inni maʕamaltiš kull illi kunt ʕawza aʕmilu .	*Layla* - *Please sit down. Eat heartily.*[8] *I'm really sorry [ashamed] that I couldn't make everything I wanted to.*
wilyam - ya nhaaṛ abyaḍ ![9] baʕd da kullu !	*William* - *Incredible!*[9] *[What a white day]! More than this!*
fariida - layla , lbamya btaʕtik tigannin . ʕala lʕumuum layla mašhuuṛa bilbamya wiṛṛuzz biššiʕriyya .	*Farida* - *Layla, your okra [dish] is fantastic, drives me wild [maddening]. Layla's well known for her bamya [okra] and her rice with vermicelli.*

marša - tiʕṛafi inn di awwil maṛṛa fħayaati aakul fiiha lbamya !	*Marcia - Do you know, this is the first time I've ever eaten okra!*
wilyam - wana kamaan . bass ħilwa ʔawi .	*William - Me too. But it sure is delicious.*
marša - ana ʕagbaani xaaḷiṣ . wilaazim ʔabl ma amši aaxud ilwaṣfa btaʕitha - ʕawza aṭbuxha lidduktooṛ teeloṛ wiʕeltu - yimuutu filʔakl ilmaṣri .	*Marcia - I like it, [it pleases me very much]. Before I go, I must have the recipe for it - I'd like to make it for Dr. Taylor and his family - they all are dying for Egyptian food.*
nabiil - layla wiħyaatik iddiini šwayyit waraʔ ʕinab , bass miš kitiir aħsan ana ʕarfik ħatimliili ṭṭabaʔ wibaʕdeen miš ħaʔdaṛ axaḷḷaṣu .[10]	*Nabil - Layla, please give me a few more stuffed grape leaves, but not too many, I know you well, you'll fill up my plate for me, and then I'll [never] be able to finish it.*[10]
layla - itfaḍḍal biʔalf hana wšifa .	*Layla - Here - eat heartily.*
nabiil - alf šukṛ - tislam ideeki .[11]	*Nabil - Many thanks - and my compliments on your cooking [May your hands be kept secure].*[11]
wilyam - ʔulli ya samiir eeh da ?	*William - (points) What's that, Samir?*
samiir - di ya siidi salaṭit zabaadi bilxiyaar . gaṛṛabha , kwayyisa , innaas fimaṣr yiħibbuuha ʔawi wibilʔaxaṣṣ fiṣṣeef .	*Samir - This is cucumber and yogurt salad. Try it, [it's] very good. Everyone [people] in Egypt loves it, especially in the summer.*
layla - ya gamaaʕa kulu . maħaddiš minkum axad kufta leeh ? itfaḍḍali ya marša , itfaḍḍal ya wilyam , duktooṛ nabiil	*Layla - All of you [eat!] - why haven't you taken any kufta [meat balls]? Here, Marcia, here, William, let me give you some. Dr. Nabil, here, let me give you some kufta*

haat aħuṭṭilak kufta . winti ya fariida ʕamla rižiim walla eeh ? ya gamaaʕa kulu , laazim tixaḷḷaṣu lʔakl da kullu ʔabl ma tʔuumu .

[put some <u>*kufta*</u> *on your plate for you]. And you, Farida, are you dieting, or what? Everybody - you must finish all this food before you get up [from the table].*

nabiil - waḷḷaahi ma aʔdaṛ aħuṭṭ ħaaga taani fbuʔʔi . ana akalt ktiir . ʔaaʕid ganb samiir ṭuul ilwaʔt yiħuṭṭili fṭabaʔi min da wimin da , winti ya layla mabaṭṭaltiiš ʕuzuuma .[12]

Nabil - Good Lord, I can't put another bite in my mouth. I've eaten too much. Samir's been sitting here beside me putting this and that on my plate all the time. And Layla, you never stopped urging[12] *[me to eat more].*

layla - miš mumkin , eeh ilkalaam da ? miš maʕʔuul , haat ṭabaʔak ya wilyam ! samiir maalak ʔaaʕid saakit leeh ? iʕzim ʕaleehum , dool ʕamliin takliif .[13]

Layla - Impossible, what is this talk? It's unbelievable. Give me your plate, William! Samir, what's the matter? Why are you keeping still? Offer them something, they don't feel at home.[13]

wilyam - samiir , ana miš ʔaadir xaaḷiṣ . wiʕaawiz axaḷḷaṣ iṭṭabaʔ illi ʔuddaami , wimiš ʔaadir . law xaḷḷaṣtu abʔa baṭal .

William - Samir, I cannot finish [and that's it]. I want to clean up what's in front of me, but I can't. If I were to eat it all, I'd become a champion [eater].

samiir - ṭayyib aħuṭṭilak šiwayyit waraʔ ʕinab ṣuɣayyariin . layla ħatizʕal minni baʕd ma timšu . iʕmil maʕruuf ʕašaan xaṭri .

Samir - O.K. (Well, then). I'll give you just a small number of grape leaves. Layla will get angry at me after you've gone. Please. For my sake.

wilyam - aʔullak , aaxud maʕlaʔit ṛuzz waħda . iṛṛuzz da laziiz ʔawi -

William - Say, I'll take one spoonful of the rice. It's delicious - tastier than any rice I've

ṭaʕmu ɣeer ayy ṛuzz kaltu ʔabl kida .	*had before.*
marša - huwwa ṛṛuzz bass ! kull ħaaga mumtaaza - sallim ideeki ya layla - inti tilʔiiki baʔaalik usbuuʕ bitištaɣali ʕala lʔakl da .	*Marcia - Just the rice! Everything is superb - [Bless your hands, Layla]. You must have been busy a whole week [working] on this food.*
layla - la wala usbuuʕ wala ħaaga . hina ṣaħiiħ mafiiš šaɣɣalaat[14] yisaʕdu , laakin kull ħaaga sahla , tiruuħi lmaħall tištiri kull ħaaga minnu - maħall waaħid fiih ilxuḍaar willaħma wilʕeeš wiṛṛuzz - ma ntni ʕarfa . di awwil ħaaga lafatit naẓari lamma giit hina .[15] wiʔabl ma ansa , ana maʕamaltiš kull da lwaħdi .	*Layla - No, not a week or anything [like that]. Certainly there isn't any household help[14] here, but everything is [easily] available, you know, you can go to just one store and buy everything [you need], e.g. vegetables, meat, bread, rice. This is the first thing that caught my eye when I came here.[15] And besides, [before I forget], I didn't make all of this alone.*
marša - samiir saʕdik ṭabʕan .	*Marcia - Samir helped you, of course.*
layla - laʔ yasitti - irriggaala btuʕna miš mitʕawwidiin yištaɣalu filmaṭbax . illi saʕditni fariida kattaṛ xerha , laffit waraʔ ilʕinab kullu liwaħdaha wiʕamalit ṣalaṭit izzabaadi bilxiyaar wiṣṣalaṭa lxaḍra . wihiyya lli gabitli llift ilmixallil da min ʕandaha . fariida ustaaza fiṭṭabx . ana tilmizitha .	*Layla - Oh no - our men aren't used to working in the kitchen. My helper [the one who helped me] is Farida, many thanks to her, she rolled up all the grape leaves by herself and made the cucumber-yogurt salad and the tossed salad. She's the one who brought along the pickled turnips from her house. Farida is a cooking master [professor] and I am her [humble] pupil.*

fariida - ya sitti lʕafw - eeh bass da kullu ? inti kamaan ʕamalti alf ħaaga .	*Farida - You're welcome. You too made hundreds of things.*
samiir - itfaḍḍalu lfakha .	*Samir - Please take some fruit!*
wilyam - ilmaṣriyyiin ittaħliya ʕanduhum ṣiħħiyya ʕan ʕandina .[16] iħna ttaħliya ʕandina keek .	*William - Egyptian-style dessert is better for the health than ours is.[16] Our dessert is [generally] cake.*
samiir - laʔ , ilmaṣriyyiin yiħibbu lfakha . maħaddiš yiħalli bkeek illa fħafalaat iššaay wilʕazaayim ilkibiira .	*Samir - Yes, Egyptians love fruit. No one serves cake as a sweet, except at tea parties or grand occasions.*
layla - tiħibbu ʔahwa walla šaay ?	*Layla - Would you like coffee or tea?*
wilyam - ʕandik ʔahwa maṣri ?	*William - Do you have Egyptian coffee?*
layla - ṭabʕan , liɣaayit dilwaʔt miš ʔadra atʕawwid ʕala lʔahwa lʔamrikaani .	*Layla - Of course, I still haven't gotten used to American coffee yet.*
william wimarša - naaxud ʔahwa maṣri sukkaṛ maẓbuuṭ .[17]	*William and Marcia - We'll both take Egyptian coffee, medium sugar.[17]*
layla - ṭabʕan nabiil wifariida - ʔahwa barḍu .	*Layla - Of course, Nabil and Farida [will take] coffee too.*
marša - mutašakkiriin ʔawi ʕala ttaʕab da kullu . yoom issabt illi gaay ʕawzaakum kullukum tiigu ʕandina ʕala lʕaša wiħatʔablu doktoṛ teelor wiʕeltu . wilaw samaħt yadoktooṛ nabiil tigiib ibnak maʕaak .	*Marcia - Many thanks for all this trouble [you've gone to]. Next Saturday, we want you all to come to our place for dinner. You will meet Dr. Taylor and his family. Please bring your son with you, Dr. Nabil.*
nabiil , fariida , samiir , wilayla - in šaaʔ aḷḷaah . alf šukṛ .	*Nabil, Farida, Samir, and Layla - God willing. Many thanks.*

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الدرس التالــــت

العشاء عند سميــــــــــر

ليلى — اهلا[1] فريده ، اهلا نبيل . اتفضلوا .

نبيل — اهلا بيكم ، ازيك يا سمير ؟ ارجو ما نكونش اتأخرنا عليكم .

سمير — ابدا ، اتفضلوا . نبيل — وليم ومارشا بيكر — كلّمهــــم عربي ، هما الاتنين بيتكلموا عربى كويس .

نبيل — اهلا وسهلا ، سمير كلمني عنكم وقال لى انكم رايحين مصــــــر فى يونيو اللي جاى .

وليم — ايوه ، الحقيقه انا ومارشا مستنيين الفرصه دى بفارغ الصبر. من كتر ما سمعنا عن مصر من الدكتور تيلور والست بتاعتــــــه واولادهم وقد ايه انبسطوا في المده اللى قعدوها هنـــاك ، تلاقينا مشتاقين قوى لمصر .

فريده — اهلا وسهلا بيكم — حتنوروا مصر[2] . احنا ان شاء الله[3] حنكون في مصر فى اوائل مايو — باذن الله[3] حنستناكم على المطار. عندنا بيت كبير — تنزلوا ضيوف عندنا لغاية ما نلقالكـــم شقه مناسبه[4] .

مارشا — متشكرين قوى — هو دا الكرم المصري اللى مسز تيلور بتحكى عنه دايما . الحقيقه احنا كنا مشغولين قوى بمسألــــــة الشقه دي .

نبيل — هي في الواقع مسأله مشسهلــه . لكن ان شاء الله تنحل . اخويا محامى في القاهره ويعرف سماسره[5] كتير . عندكم فكره تحبوا تسكنوا في انهي حيّ فى القاهره ؟

وليم — من الكلام اللى سمعته من الدكتور تيلور ، لانه هو يعرف القاهره كويس — اول مره راحوا فيها القاهره عجبتهم المعادى[6] قوى — المره التانيه سكنوا فى مصر الجديده — والمره الاخيره دي قال لى انه ارتاح قوى فى جاردن سيتى .

ليلى — ما هو دا شىء طبيعى ، لان جاردن سيتى قريبه من الجامعه الامريكيه واريح له من وجهات كتيره — يقدر يمشي للجامعه الامريكيه وقريبه من وسط البلد .

مارشا — الدكتور تيلور قال لنا ان المواصلات بقت صعبه في القاهره ، وطبعا دى حاجه طبيعيه فى كل مدن العالم الكبيره وبالاخص العواصم . وما تنسيش ان القاهره عدد سكانها ضخم جدا ، وبيزيد كل سنه .

وليم — انا سمعت ان الزمالك حىّ كويس . تلاته من اصحابى ساكنين هناك .

نبيل — مظبوط هو حىّ كويس جدا بس ما تنساش كلام ليلى — جاردن سيتى قريبه من الجامعه الامريكيه والمجمّع والمتحف المصرى والسفاره الامريكيّه والهيلتون وميدان التحرير .

وليم — ايه رأيك فى المعادى ؟

نبيل — المعادى لطيفه قوى — فيها امريكان كتير .

مارشا — احنا احسن حاجه نسكن فى جاردن سيتى لأن لو سكنا فى المعادى حنتكلم انجليزى طول الوقت مع الامريكان . واحنا عايزين نتكلم عربى مع جيراننا المصريين .

ليلى — اتفضلوا العشاء جاهز[7] .

وليم — الله ! ريحة الاكل حلوه قوى تجرّى الريق . النهارده مفيش ريجيم يا مارشا .

مارشا – لاء ! النهارده مفيش ريجيم طبعا . بص ! بص ! شوف الاصناف دى كلها – ازاى حنعمل ريجيم بقى ؟ النهارده سماح .

ليلى – اتفضلوا . بالهناء والشفاء[8] . دا انا خجلانه انى ما عملتش كل اللى كنت عاوزه اعمله .

وليم – يا نهار ابيض[9] ! بعد دا كله !

فريده – ليلى ، البامية بتاعتك تجنّن . على العموم ليلى مشهوره بالبامية والرز بالشعرية .

مارشا – تعرفى ان دى اول مره فى حياتى آكل فيها البامية .

وليم – وانا كمان . بس حلوه قوى .

مارشا – انا عجبانى خالص . ولازم قبل ما امشى آخد الوصفه بتاعتها – عاوزه اطبخها للدكتور تيلور وعيلته – بيموتوا فى الاكل المصرى .

نبيل – ليلى وحياتك ادينى شوية ورق عنب ، بس مش كتير احسن انا عارفك حتملى لى الطبق وبعدين مش حاقدر اخلصه[10].

ليلى – اتفضل بالف هناء وشفاء .

نبيل – الف شكر – تسلم ايديكى[11].

وليم – قول لى يا سمير ، ايه دا ؟

سمير – دى يا سيدى سلطة زبادى بالخيار . جرّبها ، كويسه ، الناس في مصر يحبوها قوى وبالاخص فى الصيف .

ليلى – يا جماعه كلوا . ما حدش منكم اخد كفته ليه ؟ اتفضلى يا مارشا ، اتفضل يا وليم ، دكتور نبيل هات احط لك كفته . وانت يا فريده عامله ريجيم ولاّ ايه ؟ يا جماعه كلوا ، لازم تخلّصوا الاكل دا كله قبل ما تقوموا .

نبيل — والله ما اقدر احط حاجه تانى فى بقى • انا اكلت كتير • قاعد جنب سمير طول الوقت يحط لى فى طبقى من دا ومن دا ، وانت يا ليلى ما بطلتيش عزومه[12].

ليلى — مش ممكن ، ايه الكلام دا ؟ مش معقول ، هات طبقك يا وليم ! سمير مالك قاعد ساكت ليه ؟ اعزم عليهم ، دول عاملين تكليف[13].

وليم — سمير انا مش قادر خالص • وعاوز اخلّص الطبق اللى قدامى ، ومش قادر • لو خلصته ابقى بطل •

سمير — طيب احط لك شوية ورق عنب صغيرين • ليلى حتزعل منّى بعد ما تمشوا • اعمل معروف • عشان خاطرى •

وليم — اقول لك ، آخذ معلقة رز واحده • الرز دا لذيذ قوى — طعمه غير أيّ رز كلته قبل كدا •

مارشا — هو الرز بس ! كل حاجه ممتازه — سلم ايديكى يا ليلى — انت تلاقى بقى لك اسبوع بتشتغلى على الاكل دا •

ليلى — لا ، ولا اسبوع ولا حاجه • هنا صحيح ما فيش شغالات[14] يساعدوا لكن كل حاجه سهله ، تروحى المحل تشترى كل حاجه منه — محل واحد فيه الخضار واللّحمه والعيش والرز — ما انت عارفه دى اول حاجه لفتت نظرى لما جيت هنا[15]• وقبل ما انسى انا ما عملتش كل دا لوحدى •

مارشا — سمير ساعدك طبعا •

ليلى — لا• يا ستى — الرجاله بتوعنا مش متعودين يشتغلوا فى المطبخ • اللى ساعدتنى فريده كتّر خيرها ، لفت ورق العنب كله لوحدها وعملت سلطة الزبادى بالخيار والسلطه الخضراء • وهى اللى جابت لى اللفت المخلّل دا من عندها • فريده استاذه فى

الطبخ . انا تلميذتها .

فريده — يا ستى العفو — ايه بس دا كله ؟ انت كمان عملتى الف حاجه .

سمير — اتفضلوا الفاكهه .

وليم — المصريين التحليه عندهم صحّيه عن عندنا[16]. احنا التحليه عندنا كيك .

سمير — لاء المصريين يحبوا الفاكهه . ما حدش يحلى بكيك الا فى حفلات الشاى والعزايم الكبيره .

ليلى — تحبوا قهوه ولا شاى ؟

وليم — عندك قهوه مصرى ؟

ليلى — طبعا ، لغاية دلوقت مش قادره اتعود على القهوه الامريكانى .

وليم ومارشا — ناخد قهوه مصرى سكر مظبوط[17].

ليلى — طبعا نبيل وفريده — قهوه برضه .

مارشا — متشكرين قوى على التعب دا كله . يوم السبت اللى جاى عاوزاكم كلكم تيجوا عندنا على العشاء وحتقابلوا دكتور تيلور وعيلته ولو سمحت يا دكتور نبيل تجيب ابنك معاك .

نبيل وفريده وسمير وليلى — ان شاء الله — الف شكر .

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III.2 /iššu?a? ilmafruuša filqaahiṛa/

FURNISHED APARTMENTS IN CAIRO

mawḍuuʕ igaaṛ ša??a mafruuša munasba mawḍuuʕ muhimm ?awi binnisba likull agnabi biyuqiim filqaahiṛa mudda ṭawiila - yaʕni aktaṛ min šahṛeen masalan . awwil ħaaga laazim yiʕmilha l?agnabi hiyya innu yiʕṛaf eeh huwwa ansab ħayy lisakanu filqaahiṛa binnisba lizṛuufu . ilqaahiṛa madiina kbiira giddan wilmuwaṣalaat fiiha muzdaħima , wħaaga tanya - fiih aħyaa? maxṣuuṣa afḍal lil?agaanib li?ann biykuun fiiha šu?a? mafruuša bšakl maxṣuuṣ yinasibhum .

The matter of renting a suitable furnished apartment is very important to every foreigner who resides in Cairo for any period of time - i.e. exceeding two months. The first thing this foreign resident must do is to decide which quarter is the most suitable for his residence, considering his circumstances [for being] in Cairo. It is a very big city and transportation is terrible [crowded]. Another thing [which will affect his decision] is that there are quarters [of the city] which are particularly suitable for foreigners, because they have furnished apartments in them [which are especially appropriate].

famasalan ṭaalib amrikaani byidris figgamʕa l?amrikiyya - aħsan ħaaga liih innu yuskun figardin siti[6] li?annaha ?uṛayyiba min ilgamʕa l?amrikiyya wimdaan ittaħriir - yi?dar yimši . iza kaan iṭṭaalib ʕaawiz yuskun fizzamaalik masalan aħsan wasiilit muwaṣlaat luh

For example, the best thing for an American student studying at the American University is for him to live in Garden City[6] because it is close to the university and Midan El-Tahrir - and he can walk [to them]. If this same student wants to live in Zamalek, for instance, his best means of transportation

hiyya ttaksi .

awwil ħaaga ninṣaħak biiha kaṭaalib amrikaani ʕaawiz tiʔaggaṛ šaʔʔa mafruuša innak tittiṣil biʔaṣħaabak ilʔamrikaan illi mawgudiin fimaṣr min ʔablak wiʕarfiin ilbalad kuwayyis wititmašša mʕaahum filħayy illi ʕaawiz tuskun fiih witisʔal ilbawwabiin[18] bituuʕ ilʕimaṛaat ilkibiira ʕan šuʔaʔ mafruuša faḍya , wigaayiz iṭṭariiʔa di tinfaʕ - wiṭabʕan laazim tiddi ħaaga lilbawwaab . laakin aḍman ṭariiʔa wʔashal ṭariiʔa - bass mukallifa šwayya - hiyya innak tiṛuuħ maktab min ilmakaatib bituuʕ samasrit iššuʔaʔ ilmafruuša . tiṛuuħ maktab gardin siti masalan witʔuul lissimsaaṛ innak ʕaawiz šaʔʔa mafruuša - oṭṭeen noom masalan , fiħduud kaza fiššahṛ . fiʔaɣlab ilʔaħyaan yimkin yiʔdaṛ yifaṛṛagak ʕala šaʔʔa aw itneen finafs ilyoom . wiṭabʕan issimsaaṛ da ħayaaxud minnak wimin ṣaaħib iššaʔʔa fluus , nisba muʕayyana min igaaṛ iššahṛ ilʔawwal min kull waaħid minkum .

will be by taxi.

We suggest that, first of all, as an American student who wants to rent a furnished apartment, [you] get in touch with your American friends who have been in Cairo longer than you and therefore know the city well. Stroll around with them in the quarter in which you want to live and ask the bawwabs[18] [doormen] of big buildings about [the availability of] any vacant furnished apartments. This method may prove productive but, [in any case] of course, you must give some [money] to the bawwab [for his services]. [However,] the most reliable and easiest method [of finding an apartment], albeit a bit more expensive, is for you to go to one of the offices of the simsars [real estate brokers] for furnished flats. For example, you can go to the Garden City office and tell the broker that you want a two-bedroom flat, [for example] within such and such a price range. Most of the time, he can [possibly] show you one or two that very same day. Of course, this broker will take a specified percentage of the first-month's rent, both from

you and from the owner or lessor of the apartment.

aɣlab iššu?a? ilmafruuša fiiha saraayir , wikanab , wikaraasi , wisiggaad , wisufra kbiira , wtallaaga , wibutagaaz , wi?adawaat ilmaṭbax zayy iššuwak , wilmaʕaali? , wissakakiin , wil?aṭbaa? , wilmawaʕiin . wibiykuun fiiha ḥagaat il?amrikaan miš waxdiin ʕaleeha zayy iddawaliib masalan fi?uwaḍ innoom . kull ooḍit noom fiiha dulaab huduum kibiir bass mabiykunš fiih šammaʕaat huduum . widi ʕala lʕumuum miš muškila . ti?daṛ tištiri šammaʕaat xašab aw pilastik bishuula filqaahiṛa . ilḥammaam fiih saxxaan[19] bilbutagaaz ʕašaan ilḥumuum wilɣasiil .[20]

Most furnished apartments include [such items as] beds, couches, chairs, rugs, a large dining room table, a refrigerator and stove, as well as kitchen utensils and equipment, silverware [forks, spoons, and knives] and china [plates] and pots. There will also be things which Americans do not expect, such as large wardrobes for clothes. In every bedroom there is a large wardrobe in which there are no clothes hangers. [However,] this is no real problem as you can buy both wooden and plastic hangers easily in Cairo. The bath will include a [small] gas hot water heater[19] [on the wall, which will provide hot water] for clothes-washing as well as bathing.[20]

kull ša??a fmaṣr ta?riiban fiiha balkoona aw itneen . muʕẓam ilʕa?ilaat ilmaṣriyya bitistaxdim ilbalkoona lkibiira lil?uʕaad . bitḥuṭṭ fiiha kanab wikaraasi witu?ʕud fiiha , wisaʕaat yista?bilu fiiha aṣḥabhum wi?aṛayibhum wibil?axaṣṣ inn ilgaww filqaahiṛa gamiil wimuʕtadil wimunaasib likida .

Almost every apartment in Egypt has one or two balconies. Most Egyptian families use their big balcony as a living room where they put couches and chairs, and occasionally they entertain their friends and relatives there, [this is pleasant] especially since the weather in Egypt is frequently mild and beautifully suited [for this].

ilmaṭbax fiššuʔaʔ di muxtalif giddan ʕan ilmaṭbax ilʔamrikaani . di ħaaga min ilħagaat illi ssittaat ilʔamrikaan biylaħẓuuha awwil ma yudxulu yitfaṛṛagu ʕala šaʔʔa fmaṣr . ilmaṭbax fiššuʔaʔ di misaħtu ṣuɣayyaṛa binnisba lilmsaaħit ilmaṭbax ilʔamrikaani . laakin muʕẓam ilʕaʔilaat ilʔamriikiyya biykuun ʕandaha ṭabbaax aw ṭabbaaxa .

ilʕaʔilaat ilʔamriikiyya biyħibbu yigiibu maʕaahum fattaaħit ʕilab kuwayyisa , wisakakiin aħgaam muxtalifa , wiɣallaayit ʔahwa ʕašaan yiʕmilu fiiha lʔahwa lʔamrikaani ʕala lbutagaaz . issittaat ilʔamrikaan illi yħibbu yuṭbuxu akl amrikaani laazim yaxdu maʕaahum ilmaʕaaliʔ wilkubbayaat ilmaxṣuuṣa bitaaʕit ilmaʔasaat ilʔamrikaani ʕašaan yiʕayru biiha ikkimiyyaat illi ʕawzinha .

wimuʕẓam iššuʔaʔ ilmafruuša mafihaaš milayaat siriir wala akyaas maxaddaat wala baṭaṭiin wala fuwaṭ wišš . laakin di ṭabʕan miš muškila - kull ilħagaat di mutawaffira filqaahiṛa wibʔasʕaaṛ muʕtadila .[21] ʕala fikra

The kitchen in these apartments is very different from that in American [apartments]. This is one of the things which American women will notice as soon as they step into an a-apartment in Egypt. The space in these apartment kitchens is very small compared to American [expectations]. But most American families will have either an Egyptian man or woman to do their cooking for them.

[However], American families will want to take with them [to Egypt] a good can-opener, a variety of [sharp] knives, and a coffee pot so they can make American coffee in it on the stove. American women who like to cook American food must take with them the special spoons and cups with American measurements, so that they may measure with them the amounts which they need.

The majority of the furnished apartments [in Egypt] do not provide sheets, pillowcases, blankets or bath towels. However, this is no problem, for all these things are available in Cairo at moderate prices.[21] *By the way, bed sheets are made*

milayaat issiriir maʕmuula min ilʔuṭn lmaṣri - wida ṭabʕan aħsan ʔuṭn filʕaalam , laakin liʔann miš daaxil fiiha naylon fabtiħtaag limakwa - widi baṛḍu ħaaga sahla - kull ilħagaat illi miħtaaga makwa bitruuħ lilmakwagi . ṣabi ilmakwagi biyfuut ʕala ššuʔaʔ kull yoom yaaxud ilħaaga wiyraggaʕha fnafs ilyoom biʔagr rixiiṣ giddan .

wiʕašaan ilgaww bard fiššita filqaahiṛa wibilʔaxaṣṣ guwwa lbuyuut kull siriir laazim yikuun ʕaleeh baṭṭaniyyiteen ṣuuf tuʔaal . fiih amrikaan kitiir yaxdu maʕaahum baṭaṭiin bilkahṛaba , bass laazim yištirulha transformar .[22] kull šaʔʔa bitiħtaag lidaffaaya aw itneen bilkahṛaba lilmudda ma been disimbir wifibraayir , widdaffayaat di mutawaffira filqaahiṛa . fiṣṣeef laazim maṛwaħa bilkahṛaba . baʕḍ iššuʔaʔ fiiha aghizit takyiif bass iššuʔaʔ di igaṛha ɣaali . baʕḍ iššuʔaʔ ilmafruuša biykuun fiiha tilivizyonaat wimiš kull iššuʔaʔ biyibʔa fiiha tilifonaat . wilħuṣuul ʕala tilifoon filqaahira masʔala ṣaʕba . faʔiza kaanit iššaʔʔa mafihaaš tilifoon min ilʔawwil

from Egyptian cotton - the best in the world, - but they are not perma-pressed [nylon-included] so they require ironing. This, again, is something simple as everything that requires ironing is sent to the makwagi [ironing man/presser]. The makwagi's delivery boy stops by the house each day, takes the things and returns them the same day for a very low fee.

Because the weather gets cold in the winter in Cairo, especially indoors, every bed must have [at least] two heavy wool blankets on it. Many Americans take electric blankets with them but you must buy a transformer[22] [in Cairo to use them]. Every apartment [also] needs one or two electric space heaters [for use] during the period from December through February, and these heaters are readily available in Cairo. In the summer, an electric fan is a neccessity. Some apartments have air-conditioning units but the rent in these apartments is very high. A few furnished apartments in Cairo will [even] have a television set in them. Not every apartment will have a telephone. Getting a phone in Cairo is difficult. If the

falmusta?gir iggidiid miš ḥayi?dar̜ yirakkib tilifoon bi?ismu xilaal ilmudda illi huwwa ?aaʕid fiiha filqaahir̜a li?ann iššа??a min il?aṣl miš bi?ismu .[23]

fiih ḥagaat iḍafiyya ɣeer il?igaar̜ laazim yitʕimil ḥisabha . awwil ḥaaga - ilbawwaab laazim yindifiʕlu mablaɣ muʕayyan kull šahr̜ wilmablaɣ da miš kibiir . izzabbaal bar̜ḍu laazim yindifiʕlu mablaɣ ṣuɣayyar̜ kull šahr̜ - ṭabʕan fil?aʕyaad ilbawwab wizzabbaal wibayyaaʕ ilgar̜aayid wiṣabi lmakwagi wkull illi biyixdimuuk yinbiṣṭu law iddethum ʕidiyya .[24]

apartment doesn't already have a phone, the new tenant won't be able to get one installed during his stay in Cairo because the apartment is not, after all, in his name.[23]

There are some additional expenses outside of the rent that must be taken into account. First of all, the bawwab *must be paid a certain amount each month, which is not excessive. The* zabbal *[garbage collector] will also need to be paid a small sum each month - of course, at holiday time, the* bawwab*, the* zabbal*, the paper boy, the* makwagi*'s delivery boy, and everyone else who serves you regularly will be delighted [will be expecting] a special gift [if you tip them].*[24]

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الشقق المفروشه فيالقاهره

FURNISHED APARTMENTS IN CAIRO

موضوع ايجار شقه مفروشه مناسبه موضوع مهم قوى بالنسبه لكل اجنبي بيقيم في القاهره مده طويله ـ يعني اكتر من شهرين مثلا . اول حاجه لازم يعملها الاجنبي هى انه يعرف ايه هو انسب حيّ لسكنه فى القاهره بالنسبه لظروفه . القاهره مدينه كبيره جدا والمواصلات فيها مزدحمه ، وحاجه تانيه ـ فيه احياء مخصوصه افضل للاجانب لان بيكون فيها شقق مفروشه بشكل مخصوص يناسبهم .

فمثلا طالب امريكاني بيدرس فى الجامعه الامريكيه ـ احسن حاجه له انه يسكن فى جاردن[6] سيتى لانها قريبه من الجامعه الامريكيه وميدان التحرير ـ يقدر يمشى . اذا كان الطالب عاوز يسكن فى الزمالك مثلا احسن وسيلة مواصلات له هى التاكسي .

اول حاجه ننصحك بيها كطالب امريكاني عاوز تأجّر شقه مفروشه انك تتصل باصحابك الامريكان اللى موجودين فى مصر من قبلك وعارفين البلد كويس وتتمشى معاهم فى الحيّ اللى عاوز تسكن فيه وتسأل البوّابين[18] بتوع العمارات الكبيره عن شقق مفروشه فاضيه ، وجايز الطريقه دى تنفع ـ وطبعا لازم تدّى حاجه للبواب . لكن اضمن طريقه واسهل طريقه ـ بس مكلفه شويه ـ هى انك تروح مكتب من المكاتب بتوع سماسرة الشقق المفروشه . تروح مكتب جاردن سيتى مثلا وتقول للسمسار انك عاوز شقه مفروشه ـ اوضتين نوم مثلا ، فى حدود كذا فى الشهر . فى اغلب الاحيان يمكن يقدر يفرّجك على شقه او اتنين فى نفس اليوم . وطبعا السمسار دا حياخد منك ومن صاحب الشقه فلوس ، نسبه معينه من ايجار الشهر الاول من كل واحد منكم .

اغلب الشقق المفروشه فيها سراير وكنب وكراسى وسجاد وسفره كبيره

وتلاجه بوتاجاز وادوات المطبخ زىّ الشوك والمعالق والسكاكين والاطباق والمواعين . وبيكون فيها حاجات الامريكان مش واخدين عليها زى الدواليب مثلا فى اوض النوم . كل اوضة نوم فيها دولاب هدوم كبير بس ما بيكونش فيه شماعات هدوم . ودى على العموم مش مشكله . تقدر تشترى شماعات خشب او بلاستيك بسهوله فى القاهره . الحمام فيه سخان بالبوتاجاز[19] عشان الحموم والغسيل[20].

كل شقه فى مصر تقريبا فيها بلكونه او اتنين . معظم العائلات المصريه بتستخدم البلكونه الكبيره للقعاد . بتحط فيها كنب وكراسى وتقعد فيها ، وساعات يستقبلوا فيها اصحابهم وقرايبهم وبالاخص ان الجو فى القاهره جميل ومعتدل ومناسب لكدا .

المطبخ فى الشقق دى مختلف جدا عن المطبخ الامريكانى . دى حاجه من الحاجات اللى الستات الامريكان بيلاحظوها اول ما يدخلوا يتفرجوا على شقه فى مصر . المطبخ فى الشقق دى مساحته صغيره بالنسبه لمساحة المطبخ الامريكانى . لكن معظم العائلات الامريكيه بيكون عندها طباخ او طباخه .

العائلات الامريكيه بيحبّوا يجيبوا معاهم فتاحة علب كويسه وسكاكين احجام مختلفه وغلاية قهوه عشان يعملوا فيها القهوه الامريكانى على البوتاجاز . الستات الامريكان اللى يحبوا يطبخوا اكل امريكانى لازم ياخدوا معاهم المعالق والكوبايات المخصوصه بتاعت المقاسات الامريكانى عشان يعايروا بيها الكميات اللى عاوزينها .

ومعظم الشقق المفروشه ما فيهاش ملايات سرير ولا اكياس مخدات ولا بطاطين ولا فوط وش . لكن دى طبعا مش مشكله ـ كل الحاجات دى متوفره فى القاهره وباسعار معتدله[21]. على فكره ملايات السرير معموله من القطن المصرى ـ ودا طبعا احسن قطن فى العالم لكن لان مش داخل فيها نايلون فبتحتاج لمكوه ـ ودى برضه حاجه سهله ـ كل الحاجات اللى محتاجه مكوه بتروح للمكوجي.

صبى المكوجى بيفوت على الشقق كل يوم وياخد الحاجه ويرجعها فى نفس اليوم باجر رخيص جدا .

وعشان الجو برد فى الشتاء فى القاهره وبالاخص جوّا البيوت كل سرير لازم يكون عليه بطانيّتين صوف تقال . فيه امريكان كتير بياخدوا معاهم بطاطين بالكهرباء ، بس لازم يشتروا لها ترانسفورمر[22]. كل شقه بتحتاج لدفايه او اتنين بالكهرباء للمده ما بين ديسمبر وفبراير ، والدفايات دى متوفره فى القاهره . فى الصيف لازم مروحه بالكهرباء . بعض الشقق فيها اجهزة تكييف بس الشقق دى ايجارها غالى . بعض الشقق المفروشه بيكون فيها تليفزيونات . ومش كل الشقق بيبقى فيها تليفونات والحصول على تليفون فى القاهره مسأله صعبه . فاذا كانت الشقه ما فيهاش تليفون من الاول فالمستأجر الجديد مش حيقدر يركب تليفون باسمه خلال المده اللى هو قاعد فيها فى القاهره لان الشقه من الاصل مش باسمه[23].

فيه حاجات اضافيه غير الايجار لازم يتعمل حسابها . اول حاجه البواب لازم يندفع له مبلغ معين كل شهر والمبلغ دا مش كبير . الزبّال برضه لازم يندفع له مبلغ صغير كل شهر - طبعا فى الاعياد البواب والزبّال وبياع الجرائد وصبى المكوجى وكل اللى بيخدموك ينبسطوا لو اديتهم عيديه[24].

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III.3 Cultural Notes

1. The welcoming phrase /ahlan wasahlan/ has as its normal response either /ahlan biik/ (said to a man), or simply /ahlan/. In keeping with its original meaning, "You have reached your people and a fruitful plain," it is used to extend a warm welcome to guests in one's country, home, office, etc.

2. /ħatnawwaru maṣr/ or /nawwart beetna/ "You will illuminate Egypt," or "You have illuminated our house."
These phrases, and their counterparts using the verb /šarraf/ "to honor," are used constantly to emphasize the Egyptian's feeling that to have guests in the home (or even in the country) is a great pleasure to them.

3. /in šaa? aḷḷaah/ "If God wills," or /bi?izn illaah/ "With God's permission." One of these phrases, if not both, is used whenever an Egyptian speaks of a hoped-for future event. Since the future is entirely in God's hands, it is always necessary to attribute absolute control of events to Him, and to emphasize the insignificance of mortal plans and wishes. The foreigner in Egypt quickly begins to use these phrases also, until they are a part of conversations in English, as well as in other languages.

4. Egyptians are famous for their hospitality. Those who have the room offer their homes to visitors to stay with them.

5. For discussion of the role of simsars, see III.2: Text on Furnished Apartments.

6. For the location of quarters, squares, places and buildings mentioned in Lesson Three, see the map of Cairo on p. 370.

7. Normal times for dining in Egypt are later than in America. Lunch begins between two and three p.m., while tea

is served to guests between six and nine p.m.; dinner begins around eight p.m. in the winter, around nine p.m. in the summer.

8. /bilhana wiššifa/ *"May you enjoy it and may it benefit your health."* *Said by the hostess to the guests as an encouragement to eat heartily.*

9. /yanhaar̤ abyad̤/ *"What a great day," "Boy, oh boy!" The opposite expression,* /yanhaar̤ iswid/ *"What a lousy day," is used whenever someone has had particularly bad luck. The first expression may be used as a euphemism for the second.*

10. *The Egyptian will indicate that he cannot eat any more food by leaving some on his plate. An American, on the other hand, cleans up his plate to indicate that he is finished. While in Egypt, remember that an empty plate is a signal to the hostess to put more food on it.*

11. /tislam ideek/ *or* /tislam iidak/ *(said to a man) "May your hand(s) be safe and secure."* *A compliment extended to the cook after tasting a delicious dish or finishing a good meal. In other instances, it can be a general response to a special favor. Another variant is:* /sallim ideek/ *or* /sallim iidak/. *In the first of these pairs, your two hands are literally referred to; in the second, one hand is mentioned alone.*

12. *A general note on the art of surviving a meal in someone's home in Egypt. The host or hostess will fill your plate and then as you eat keep replenishing it and urging more food upon you. Remember, one is* <u>*never*</u> *taken at one's word. You must refuse more food over and over, and leave untouched most of what is put on your plate for refills when you are full. The hostess will continually assert how you are offending her and insulting her cooking by not overeating. She is flattered by thinking you will remember her meal in particular because you overate. When you have asserted over and over that you can't eat another*

bite, the hostess will respond by giving you just a little bit more. Stuffing guests to the saturation point is good hospitality in Egypt.

13. /dool ʕamliin takliif/ "These [people] are making [too great] a formality [of this]," "These people don't feel at home." Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion. would promote reticence. Here the hostess is afraid that her friends are behaving in too formal a manner for the occasion.

14. Maids and other household help are a regular feature of Egyptian households; their help is essential to the preparation of all the dishes necessary for proper entertaining by an Egyptian hostess. For example, the cook will shop and prepare the food while the maid will clean and the sufragi (dining room attendant) will serve. See IV.2: Text on Life Style of the Egyptian Home for further elaboration.

15. Grocery shopping entails many more individual visits to stores, such as a bakery, a butcher's, a fruit and vegetable stand, etc. There is nothing comparable to the supermarket, so it is impressive to Egyptian women that they can simplify their elaborate meal preparations by shopping at one store. However, in Egypt, this extensive and time-consuming shopping is generally done by the household help.

16. Dessert in Egypt is the serving of seasonal fresh fruits after a heavy meal. Popular among these are dates, melons, strawberries, oranges, tangerines, and bananas.

17. /sukkar̡ maẓbuuṭ/ "The exactly correct amount of sugar." Arabic coffee, like its counterpart in Greece and Turkey, is served in demi-tasse cups and is made with finely ground coffee powder. The dregs of this powder sink to the bottom of the cup, but they do not dissolve. It is expected that this coffee will be made with water sweetened to a certain degree, /maẓbuuṭ/. If a sweeter

drink is desired, the guest will ask for /sukkaṛ ziyaada/ *"increased sugar." At the other extreme is* /sukkaṛ ʕarriiha/ *"a whiff of sugar," and* /ʔahwa saada/ *"plain coffee" - that is, coffee without sugar at all.*

18. /bawwab/ *Every building of any size in Cairo employs a* bawwab*; large buildings may have more than one. These men are in charge of the general maintenance of the building. A* bawwab *works as a kind of handy man in addition to guarding the place day and night. He is also available for errands such as getting taxis, contacting the* butagaz *man for refills, taking letters to be mailed, etc.*

19. /saxxaan/ *A type of small hot-water heater commonly found in Egyptian bathrooms. It is activated by the flow of water through pipes which are heated directly by gas flames fed by butane (or* butagaz *in Arabic).*

20. *The usual place for washing laundry in Egypt is the bathroom. Clothes are hung out to dry either on a back balcony or on the roof.*

21. *One of the reasons that Americans should not bother to bring bed linen with them to Egypt (either flat or fitted sheets) is that bed sizes are not standardized in Egypt.*

22. *The standard current in Egypt is 220 volts. All American-made appliances that are not equipped with internal transformers must be used in Egypt with a step-down transformer capable of handling the wattage of the appliance. The alternating current is 50 cycles, rather than 60 cycles as in the U.S., so turntables of phonographs and tape recorders may be affected if they are not adapted to run on direct current.*

23. *Private telephone lines in Egypt are not very common; on-only home owners or permanent renters qualify for service. When a tenant sublets an apartment, the phone and bill will stay in the original tenant's name. However, it is*

the responsibility of the present occupant of the apartment to pay the bill for regular service. The telephone book does not record these changes of occupancy; this is one of the reasons why it is so important to compose your own personal directory of phone numbers while you are in Cairo. British Airways issues a handbook (revised annually) of names, addresses and telephone numbers of the foreign community in Cairo.

24. *Gifts to the household help and others at holiday time are usually in the form of money. The total of the annual gift for your domestic help should be approximately equivalent to their salaries for one month. This amount is split between the four major holidays: The Big Bairam, The Small Bairam, Christmas and Easter. See Text #13 for a discussion of feasts and holiday customs in Egypt. For the* bawwabs *and other service help, the equivalent of one month's gratuity at each holiday is reasonable.*

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iddars iṛṛaabiʕ	*UNIT FOUR**
IV.1 muɦadsa	*Conversation*
sahṛa ʕand	*An Evening at*
wilyam wimarša	*William and Marcia's*
samiir, layla,	*Samir, Layla,*
nabiil, fariida,	*Nabil, Farida,*
teelor, nansi,	*Taylor, Nancy,*
linda, mark,	*Linda, Mark,*
wilyam, marša	*William, Marcia*

fariida - mutašakkiriin ʔawi ya marša . taʕabti nafsik xaaliṣ . ʕamalti ɦagaat kitiira wilʔakl kaan laziiz .	*Farida - Thank you very much, Marcia. You went to a lot of trouble [tired yourself out]. You made many dishes, and the food was delicious.*
nabiil wiwilyam wisamiir - ʔawi ʔawi . alf šukṛ .	*Nabil, William and Samir - Very, very [delicious]. Thank you very much.*
marša - ya gamaaʕa ana maʕamaltiš ɦaaga gamb illi ntu ʕamaltuuɦ . wiʕawza aʔullukum inn wilyam saʕidni ktiir imbaariɦ winnahaṛda ، miskiin ɣasal kull ilmawaʕiin wisaʕidni fiṭṭabiix .	*Marcia - Listen, [you people] I didn't do anything compared to what you did. And I want to tell you that William helped me very much yesterday and today. Poor guy, he washed all the dishes and helped me with the cooking.*
layla - yabaxtik , yabaxtik . yasitti ɦna rriggaala bituʕna mayištaɣaluuš filmaṭbax xaaliṣ la ṭabx wala ɣasiil mawaʕiin wala ɦatta ʕamal iššaay wilʔahwa lnafsuhum .	*Layla - You're lucky. My dear, our husbands never work in the kitchen at all, neither cooking nor washing dishes, not even making tea or coffee for themselves.*

* *Cultural Notes for Unit Four begin on page 97.*

nansi - ħaṛaam ʕaleeki[1] ya layla , ilkalaam da miš maẓbuuṭ . tiʕṛafi inn ana fħayaati makaltiš bamya ħilwa zayy illi kaltaha min ideen idduktooṛ muniir gaṛna filbeet illi kunna sakniin fiih fmaṣr .	*Nancy - Shame on you,[1] Layla. That's not correct. You know, in all my life I never ate okra as delicious as what I ate made by Dr. Munir, our neighbor in the building we were living in in Egypt.*
teelor - wiyasalaam ʕala[2] lbaʔlaawa lli byiʕmilha dduktooṛ muniir ! wiʕala fikra kaan biysaaʕid issitt btaʕtu fħagaat kitiira fšuɣl ilbeet .	*Taylor - And what good[2] baklava Dr. Munir makes! And by the way, he used to help his wife a lot with the housework.*
fariida - ya gamaaʕa matinsuuš inn irriggaala btuʕna itʕawwidu innuhum mayištaɣaluuš filbeet ʕašaan issitt ilmaṣriyya bitħibb innaha tbaašir ilmaṭbax binafsaha , wimuʕẓam ilwaʔt bitlaaʔi musaʕda min iššaɣɣaala wiṭṭabbaax , faʕašaan kida mafiiš ayy daaʕi inn iṛṛaagil yištaɣal filmaṭbax .	*Farida - Don't forget that our husbands are not used to working in the house because the Egyptian housewife likes to run the kitchen herself, and most of the time she gets help from the maid and the cook, and for this reason there is no need for the man to work in the kitchen.*
nabiil wisamiir - bṛavo ya fariida . ahu da lkalaam ilmaẓbuuṭ .	*Nabil and Samir - Good for you, Farida. That's right.*
nansi - yabaxtik ya marša ħatṛuuħi maṣr witirtaaħi min ɣasiil ilmawaʕiin . ħaykuun ʕandik šaɣɣaala wṭabbaax .	*Nancy - You're lucky, Marcia. You'll go to Egypt and you won't have to wash dishes. You'll have a maid and a cook.*
linda - aywa ya maama . bass matinsiiš inn dilwaʔt iššaɣɣalaat maʔaṣbaħuuš kutaaṛ zayy zamaan . muʕẓamhum biyfaḍḍal yištaɣal	*Linda - Yes, Mom. But don't forget that nowadays maids are not as plentiful as before. Most of them prefer to work in the factories.[3]*

filmaṣaaniʕ .[3]
mark - ṣaħiiħ . dilwaʔt ʕadad ilmaṣaaniʕ biyziid fimaṣr :[4] filqaahiṛa wfilmudun ilkibiira kullaha .
teelor - maẓbuuṭ , widi ħaaga muntaẓaṛa . ʕandak masalan ṣinaaʕit innasiig izdaharit giddan fimaṣr fissanawaat ilʔaxiira ,[5] widi hiyya lli btaaxud ʕadad kibiir min ilbanaat .
wilyam - yaʕni miš ħanilʔa šayɣaala ?
nansi - laʔ ħatlaaʔi , bass biṣʕuuba šwayya .
nabiil - matxafš[6] ya wilyam ana hasaʕdak filmawḍuuʕ da .
teelor - ya gamaaʕa matxafuuš . intu ħatṛuuħu maṣr wiħatinbisṭu giddan . ahamm ħaaga ʕaawiz aʔulhalkum innukum tintihizu fuṛṣit wugudkum fimaṣr wititʕaṛṛafu ʕala nawaaħi ssaqaafa wilħaḍaaṛa lmaṣriyya . laazim tiħawlu tikkallimu ʕaṛabi ṭuul ilwaʔt . wiħatlaaʔu inn lmaṣriyyiin ħaysaʕduukum ʔawi fkida .[7]
mark - maẓbuuṭ . ana tʕallimt ilʕaṛabi min iššayɣaala lli kaanit ʕandina awwil maṛṛa ṛuħna fiiha maṣr . kaanit bint laṭiifa ʔawi . wibtiʕṛaf ingiliizi . saʕditni giddan .

Mark - *That's right. Now the number of factories is increasing in Egypt:*[4] *in Cairo and in all the big cities.*

Taylor - *That's right, and this is to be expected. For example, the textile industry has flourished greatly in Egypt in recent years,*[5] *and this [industry] is what employs a great number of girls.*

William - *Does that mean we're not going to find a maid?*

Nancy - *No. You'll find one [a maid], but with some difficulty.*

Nabil - *Don't worry,*[6] *William. I'll help you in this matter.*

Taylor - *Don't worry. You'll go to Egypt and you'll have a good time. The most important thing I want to tell you is that you should take the opportunity of your stay in Egypt to familiarize yourselves with Egyptian culture and society [civilization]. You must try to speak Arabic all the time. You'll find that the Egyptians will help you a lot in this matter.*[7]

Mark - *That's right. I learned Arabic from the maid we had the first time we were in Egypt. She was a very nice girl and she knew English. She helped me a great deal.*

nansi - ilmaṣriyyiin mašhuriin bi?innuhum biyiʕṛafu luɣaat kitiira . kaan ʕandina gaaṛa maṣriyya filmaʕaadi bititkallim ingiliizi wifaṛansaawi wi?almaani kwayyis ?awi .

Nancy - The Egyptian people are famous for knowing many [foreign] languages. We had an Egyptian woman neighbor in Maadi who spoke English, French and German very well.

teelor - mahu da šee? ṭabiiʕi li?ann mawqiʕ maṣr ilguɣṛaafi biyxalliiha ħala?it ilwaṣl been iššar? wilɣaṛb . wimatinsiiš ya nansi inn maṣr fiiha ʕadad kibiir min ilmadaaris ilxaṣṣa : il?ingiliziyya wilfaṛansawiyya wil?almaniyya wil?iṭaliyya wilyunaniyya . iħna mal?inaaš ayy ṣuʕuuba fimadaaris il?awlaad . mark ixtaṛnaalu lmadrasa l?almaani , wilinda ṛaaħit madrasa faṛansaawi .

Taylor - Well, this is natural because Egypt's geographical location makes it the point of contact between the East and the West. Don't forget, Nancy, that in Egypt there are a great number of private schools: English, French, German, Italian and Greek. We didn't find any difficulties in the children's schools. We chose for Mark the German school, and Linda attended a French school.

nansi - ilħa?ii?a di kaanit fuṛṣa zahabiyya lmark wlinda li?annuhum itʕallimu luɣa gdiida witʕaṛṛafu ʕala saqaafa gdiida .

Nancy - To tell the truth, this was a golden opportunity for Mark and Linda because they learned a new language and got to know a new culture.

marša - di ħaaga kwayyisa ?awi . ana ṭabʕan ħikaayit ilmadaaris di lissa badri ʕaleeha binnisbaali , li?ann ʕala dxuul ilmadaaris ħaykuun žoon lissa makammilš sanateen .

Marcia - This is a very good thing. For me, of course, it is still early for [to think about] school matters because when the school year starts John will be not quite two years old.

linda - ʕarfa ya marša , žoon ɦayitmattaʕ bigaww maṣr[8] fiššita finawaadi ilqaahiṛa[9] lhayla .

nansi - law sakantu fgardin siti[10] tiʔdaṛu tištirku fnaadi lgiziira - mudhiš . fiih ganaayin wasʕa wɦammamaat sibaaɦa , wikull ilʔalʕaab iṛṛiyaḍiyya . haayil ṣeef wišita . fiššita tuʔʕudi fiššams witinbisṭi inti wžoon , wifiṣṣeef billeel zayy ilganna . winaadi lgiziira ɦaykuun baṛḍu ʔuṛayyib ʕaleekum law sakantu fizzamaalik .

teelor - ʕala lʕumuum ilqaahiṛa fiiha nawaadi ktiira wkullaha hayla . lamma kunna fmaṣr iggidiida kunna binṛuuɦ naadi hilyopolis ,[11] gamiil giddan ṣeef wišita .

mark - wikamaan naadi lmaʕaadi yabaaba ɦilw ʔawi .

linda - nisiiti ya maama tiʔuuli lmaṛša innuhum yiʔdaṛu yitɣaddu aw yitʕaššu fnaadi lgiziira . ʕanduhum kufta wkabaab[12] wiɦagaat tanya . ana kaan biyiʕgibni lʔakl fnaadi lgiziira aɦsan min ilbalad .

Linda - *You know, Marcia, John is going to enjoy the winter weather in Egypt[8] in the wonderful clubs in Cairo.[9]*

Nancy - *If you live in Garden City[10] you can join the Gizira Club - it's wonderful. It has large parks and swimming pools, and all [kinds of] sports. It's wonderful, summer and winter. In the winter you can sit in the sun and have fun, you and John, and in the summer at night it's like [a] paradise. And the Gizira Club will also be close by if you live in Zamalik.*

Taylor - *Generally speaking, there are many clubs in Cairo and all of them are wonderful. When we were in Masr El-Gidida we used to go to the Heliopolis[11] Club. It's very beautiful, [in] summer and winter.*

Mark - *And the Maadi Club is very nice, Dad.*

Linda - *Mom, you forgot to tell Marcia that they can have lunch or dinner at the Gizira Club. They serve kufta and kabaab[12] and other things. I liked the food at the Gizira Club more than downtown.*

teelor - ilwaaqiʕ inn ilʔamaakin di kullaha : naadi lgiziira aw naadi hilyopolis aw naadi lmaʕaadi aw ɣeeru, ilʔakl fiiha kwaayis wirxiiṣ .	*Taylor - Really, all these places: the Gizira Club, the Helipolis Club, the Maadi Club, and others, serve good and cheap food.*
nansi - iħna ktiir ʔawi ʕazamna aṣħabna : maṣriyyiin wiʔamrikaan , finnawaadi di ʕala ɣada aw ʕaša .	*Nancy - Many times we invited our Egyptian and American friends to these clubs for lunch or dinner.*
teelor - feen ayyaam maṣr ilħilwa ! ana kunt dayman baʕd ma axaḷḷaṣ šuɣli filgamʕa lʔamrikiyya aħibb afuut ʕala naadi lgiziira aaxud fingaal ʔahwa wasmaʕ našṛit ilʔaxbaaṛ .	*Taylor - Where are the beautiful days [we spent] in Egypt! I always used to like to go to the Gizira Club, after finishing my work at the American University, to have a cup of coffee and listen to the news broadcast.*
wilyam - ħaḍritak kunt btismaʕ radyu lqaahiṛa , walla izaaʕa agnabiyya ?	*William -Did you listen to Radio Cairo or to a foreign station?*
teelor - radyu lqaahiṛa ṭabʕan . ana kunt aħibb asmaʕ našṛit ilʔaxbaaṛ bilʕaṛabi . nansi wilwilaad kaanu biyismaʕu našṛit ilʔaxbaaṛ bilʔingiliizi min radyu lqaahiṛa .	*Taylor - Radio Cairo, of course. I used to listen to the news broadcast in Arabic. Nancy and the children used to listen to the news in English from Radio Cairo.*
marša - ya salaam ! fiih izaaʕa maṣriyya bilʔingiliizi ?	*Marcia - Fantastic! Are there Egyptian broadcasts in English?*

mark - ṭabʕan , wibluɣaat agnabiyya muxtalifa . izaaʕit ilqaahiṛa min aqwa lʔizaʕaat filʕaalam fibaṛamigha ilmuwaggaha[13] illi bititʔaddim biluɣaat ʕadiida muxtalifa .	*Mark - Of course, and in other foreign languages. Radio Cairo is one of the most powerful stations in the world in its special [directed] programs[13] which are presented in a variety of languages.*
linda - wilbirnaamig ilʕaam kamaan kuwayyis , fiih mawḍuʕaat saqafiyya wiʕilmiyya wigtimaʕiyya wiʔadabiyya wifukahiyya wiṛiyaḍiyya muxtalifa .	*Linda - The General Program is good too. It includes various cultural, scientific, social, literary, comic, and athletic subjects.*
wilyam - wittilivizyoon ilmaṣri fiih baṛaamig agnabiyya ?	*William - Does the television present foreign programs?*
linda - aywa . da ana yaama tfaṛṛagt fiih ʕala aflaam wiħalaʔaat amrikiyya .	*Linda - Yes. Many times I watched American movies and series.*
marša - muškilti ana inni mabaʕṛafš aʔṛa ʕaṛabi , batkallim bass . wimiš ʕarfa iza kaan fiih gaṛaayid bilʔingiliizi walla laʔ .	*Marcia - My problem is that I don't know how to read Arabic, I just speak it. I don't know if there are newspapers in English or not.*
nansi - ṭabʕan . fiih ilʔižipšyan gazett , gariida maṣriyya billuɣa lʔingiliiziyya . wifiih kamaan gaṛaayid wimagallaat amrikiyya .	*Nancy - Of course. There's the <u>Egyptian Gazette</u>, an Egyptian English-language newspaper. There are also American newspapers and magazines.*
marša - ana ṭabʕan ħaħaawil ašuuf aflaam maṣriyya ʕala ʔadd ma aʔdaṛ , bass ʕawza asʔal hal fiih aflaam amrikaani filqaahiṛa walla	*Marcia - Of course I will try to see Egyptian movies as much as I can, but I would like to ask if there are American movies [shown] in Cairo*

laʔ ?	*or not?*
linda - yaah ![15] aħdas aflaam amrikaani tlaʔiiha filqaahiṛa . maykunš ʕandik fikra min ilwigha di .	*Linda - Sure! You find the most recent American movies in Cairo. Don't worry about that.*
teelor - iħna ʔulnaalik inn ilqaahiṛa tuʕtabaṛ markaz lissaqaafa lʕaalamiyya : fiiha aflaam agnabiyya , wibtiigi fiiha firaʔ agnabiyya lilbaleeh wittamsiil wilfunuun iššaʕbiyya .	*Taylor - We told you that Cairo is considered an international cultural center: there are foreign movies, and foreign ballet, acting and folk dance troupes come there.*
nabiil - da kalaam maẓbuuṭ , waħibb aʔullak ya wilyam inn firaʔ ilfunuun iššaʕbiyya lmaṣriyya hayla ,firaʔ mudhiša .	*Nabil - That's right, and I want to tell you, William, that the Egyptian folk dance troupes are wonderful, amazing troupes.*
fariida - ana ʔaṛeet filgurnaal min usbuʕeen inn firʔa min ilfiraʔ di ʕamalit gawla fʔamriika .	*Farida - I read in the newspaper a couple of weeks ago that one of these troupes was on tour in America.*
mark - matinsuuš masṛaħ ilʕaṛaayis . baaba kaan dayman yaxudni nitfaṛṛag ʕaleeh .	*Mark - Don't forget the puppet theater. Dad always used to take me to see it.*
teelor - ṣaħiiħ , iħna tfaṛṛagna ʕaleeh kitiir , wiʕagabna ʔawi .	*Taylor - That's right. We went to see it many times, and we enjoyed it very much.*
layla - ya xwanna lʔaʕda ħilwa[14] wilkalaam ʕala maṣr biyxalliina ninsa lwaʔt . intu ʕarfiin inn issaaʕa dilwaʔt iṭnaašaṛ wiṛubʕ ?	*Layla - Well folks, it's a nice party [gathering][14] and talking about Egypt makes us forget the time. Do you know that it's 12:15 [A.M.] now?*

nansi -	yaah ! da ɦna laazim nimši . mutašakkiriin ya marša , mutašakkiriin ya wilyam . ya gamaaʕa ɦna suʕada ʔawi inn iɦna tʕaṛṛafna ʕala aṣɦaab maṣriyyiin gudaad .	Nancy -	Oh my goodness![15] We have to be going. Thank you, Marcia. Thank you, William. We are very happy to have met some new Egyptian friends.
nabiil -	iɦna asʕad .	Nabil -	Same here. [We are happier than you.]
nansi -	itfaḍḍalu kullukum ʕandina yoom ilgumʕa lgayya , nitʕašša maʕa baʕḍ , šaṛṛafuuna ssaaʕa sabʕa .	Nancy -	You are all invited to our house this coming Friday to have dinner together. Come [honor us] at seven o'clock.
fariida wlayla wmarša -	in šaaʔ aḷḷaah . mutašakkiriin ʔawi .	Farida, Layla and Marcia -	God willing. Thank you very much.

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الدرس الرابـــــــع

سهره عند وليم ومارشـــــا

فريده — متشكرين قوى يامارشا . تعبتى نفسك خالص . عملتى حاجـــات كتيره ، والاكل كان لذيذ .

نبيل وليلى وسمير — قوى قوى . الف شكر .

مارشا — ياجماعه انا ماعملتش حاجه جنب اللى انتم عملتوه . وعـــاوزه اقول لكم ان وليم ساعدنى كتير امبارح والنهارده . مسكين غسل كل المواعين وساعدنى فى الطبيخ .

ليلى — يابختك ، يابختك . ياستى احنا الرجاله بتوعنا مايشتغلوش فى المطبخ خالص ، لاطبخ ولا غسيل مواعين ولا حتى عمل الشاي والقهوه لنفسهم .

نانسى — حرام عليك[1] ياليلى ، الكلام دا مش مظبوط . تعرفى ان انـــا فى حياتى ماكلتش باميه حلوه زى اللى كلتها من ايدين الدكتور منير جارنا فى البيت اللى كنا ساكنين فيه فى مصر .

تيلور — وياسلام على[2] البقلاوه اللى بيعملها الدكتور منير ! وعلى فكره كان بيساعد الست بتاعته فى حاجات كتيره فى شغل البيت .

فريده — ياجماعه ماتنسوش ان الرجاله بتوعنا اتعودوا انهم مايشتغلوش فى البيت عشان الست المصريه بتحب انها تباشر المطبخ بنفسها . ومعظم الوقت بتلاقى مساعده من الشغاله والطباخ ، فعشان كـــدا مافيش اى داعى ان الراجل يشتغل فى المطبخ .

نبيل وسمير — برافو يا فريده . اهو دا الكلام المظبوط .

نانسى — يابختك ياما رشا • حتروحى مصر وترتاحى من غسيل المواعين • حيكون عندك شغاله وطباخ •

لندا — ايوه ياماما • بس ماتنسيش ان دلوقت الشغالات ما اصبحوش كتار زي زمان • .معظمهم بيفضّل يشتغل فى المصانع[3].

مارك — صحيح • دلوقت عدد المصانع بيزيد فى مصر[4]، فى القاهره وفى المدن الكبيره كلها •

تيلور — مظبوط ، ودى حاجه منتظره • عندك مثلا صناعة النسيج ازدهرت جدا فى مصر فى السنوات الاخيره[5]، ودى هى اللى بتاخد عدد كبير من البنات •

وليم — يعنى مش حنلقى شغاله ؟

نانسى — لأ• حتلاقى ، بس بصعوبه شويه •

نبيل — ماتخافش[6] ياوليم ، انا حاساعدك فى الموضوع دا •

تيلور — ياجماعه ماتخافوش • انتم حتروحوا مصر وحتنبسطوا جدا • اهم حاجه عاوز اقولها لكم انكم تنتهزوا فرصة وجودكم فى مصر وتتعرفوا على نواحى الثقافه والحضاره المصريه • لازم تحاولوا تتكلموا عربى طول الوقت • وحتلاقوا ان المصريين حيساعدوكم قوى فى كدا[7].

مارك — مظبوط • انا اتعلمت العربى من الشغاله اللى كانت عندنا اول مره رحنا فيها مصر • كانت بنت لطيفه قوى وبتعرف انجليزى • ساعدتنى جدا •

نانسى — المصريين مشهورين بانهم بيعرفوا لغات كتيره • كان عندنا جاره مصريه فى المعادى بتتكلم انجليزى وفرنساوى والمانى كويس قوى •

تيلور — ماهو دا شىء طبيعى لان موقع مصر الجغرافى بيخليها حلقة

الوصل بين الشرق والغرب . وماتنسيش يانانسى ان مصر فيها عدد كبير من المدارس الخاصه : الانجليزيه والفرنساويه والالمانيه والايطاليه واليونانيه . احنا مالقيناش اى صعوبه فى مدارس الاولاد . مارك اخترناله المدرسه الالمانى ، ولندا راحت مدرسه فرنساوى .

نانسى — الحقيقه دى كانت فرصه ذهبيه لمارك ولندا لانهم اتعلموا لغه جديده واتعرفوا على ثقافه جديده .

مارشا — دى حاجه كويسه قوى . انا طبعا حكاية المدارس دى لسه بدرى عليها بالنسبه لى ، لان على دخول المدارس حيكون جون لسه ماكملش سنتين .

لندا — عارفه يامارشا ، جون حيتمتع بجو مصر[8] فى الشتاء فى نوادى القاهره[9] الهايله .

نانسى — لو سكنتوا فى جاردن سيتى[10] تقدروا تشتركوا فى نادى الجزيره — مدهش . فيه جناين واسعه وحمامات سباحه ، وكل الالعاب الرياضيه ، هايل صيف وشتاء . فى الشتاء تقعدى فى الشمس وتنبسطى انت وجون ، وفى الصيف بالليل زى الجنه . ونادى الجزيره حيكون برضه قريب عليكم لو سكنتوا فى الزمالك .

تيلور — على العموم القاهره فيها نوادى كتيره وكلها هايله . لما كنا فى مصر الجديده كنا بنروح نادى هليوبوليس[11] ، جميل جدا صيف وشتاء .

مارك — وكمان نادى المعادى يابابا حلو قوى .

لندا — نسيتى ياماما تقولى لمارشا انهم يقدروا يتغدوا او يتعشوا فى نادى الجزيره . عندهم كفته وكباب[12] وحاجات تانيه . انا كان بيعجبنى الاكل فى نادى الجزيره احسن من البلد .

تيلور — الواقع ان الاماكن دى كلها : نادى الجزيره أو نادى هليوبوليس أو نادى المعادى أو غيره ، الاكل فيها كويس ورخيص .

نانسى — احنا كتير قوى عزمنا اصحابنا : مصريين وامريكان ، فى النوادى دى على غداء أو عشاء .

تيلور — فين ايام مصر الحلوه ! انا كنت دايما بعد ما اخلّص شغلى فى الجامعه الامريكيه احب افوت على نادى الجزيره آخذ فنجال قهوه واسمع نشرة الاخبار .

وليم — حضرتك كنت بتسمع راديو القاهره ، ولاّ اذاعه اجنبيه ؟

تيلور — راديو القاهره طبعا . انا كنت احب اسمع نشرة الاخبار بالعربى . نانسى والولاد كانوا بيسمعوا نشرة الاخبار بالانجليزى من راديو القاهره .

مارشا — ياسلام ! فيه اذاعه مصريه بالانجليزى ؟

مارك — طبعا ، وبلغات اجنبيه مختلفه . اذاعة القاهره من اقوى الاذاعات فى العالم فى برامجها الموجهه[13] اللى بتتقدم بلغات عديده مختلفه .

لندا — والبرنامج العام كمان كويس ، فيه موضوعات ثقافيه وعلميه واجتماعيه وادبيه وفكاهيه ورياضيه مختلفه .

وليم — والتليفزيون المصرى فيه برامج اجنبيه ؟

لندا — ايوه . دا انا ياما اتفرجت فيه على افلام وحلقات امريكيه .

مارشا — مشكلتى انا انى مابعرفش اقرا عربى ، باتكلم بس . ومش عارفه اذا كان فيه جرائد بالانجليزى ، ولاّ لاء ؟

نانسى — طبعا . فيه الاجيبشيان جازيت ، جريده مصريه باللغه الانجليزيه . وفيه كمان جرائد ومجلات امريكيه .

مارشا — انا طبعا حاحاول اشوف افلام مصريه على قدّ ما اقدر ، بس عاوزه

اسأل هل فيه افلام امريكانى فى القاهره ولاّ لأ ؟

لندا — ياه[15] ! احدث افلام امريكانى تلاقيها فى القاهره . مايكونش عندك فكره من الوجهه دى .

تيلور — احنا قلنالك ان القاهره تعتبر مركز للثقافه العالميه : فيها افلام اجنبيه ، وبتيجى فيها فرق اجنبيه للباليه والتمثيل والفنون الشعبيه .

نبيل — دا كلام مظبوط ، واحب اقول لك ياوليم ان فرق الفنون الشعبيه المصريه هايله ، فرق مدهشه .

فريده — انا قريت فى الجرنال من اسبوعين ان فرقه من الفرق دى عملت جوله فى امريكا .

مارك — ماتنسوش مسرح العرايس . بابا كان دايما ياخدنى نتفرج عليه.

تيلور — صحيح ، احنا اتفرجنا عليه كتير ، وعجبنا قوى .

ليلى — يا اخوانا القعده حلوه[14] والكلام على مصر بيخلينا ننسى الوقت. انتم عارفين ان الساعه دلوقت اتناشر وربع ؟

نانسى — ياه ! دا احنا لازم نمشى . متشكرين يامارشا ، متشكرين ياوليم . ياجماعه احنا سعداء قوى ان احنا اتعرفنا على اصحاب مصريين جداد .

نبيل — احنا اسعد .

نانسى — اتفضلوا كلكم عندنا يوم الجمعه الجايه ، نتعشى مع بعض ، شرفونا الساعه سبعه .

فريده وليلى ومارشا — ان شاء الله . متشكرين قوى .

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IV.2 /niẓaam ilbeet ilmaṣri/

LIFE STYLE OF THE EGYPTIAN HOME

niẓaam ilbeet ilmaṣri illi firriif biyixtilif ʕannu filmadiina . wikamaan ilħaala lʔiqtiṣadiyya muhimma wbitxalli fiih farʔ been niẓaam ilbeet iza kaanit ilʔusṛa faʔiira aw mutawaṣṣiṭa aw ɣaniyya . laakin fiih ħaaga muštaṛaka filkull wihiyya inn sitt ilbeet hiyya lmasʔuula waħdaha ʕan idaṛtu wiṛṛaagil mabyitdaxxalš . wibyiʕtibir inn ilbeet mamlakt issitt wiʔinn dooṛu huwwa ṣṣaṛf ʕaleeh .

The life style of an Egyptian home in the countryside is different from that in the city. [Also], the economic side is important and differentiates between a poor, middle class, or a wealthy family. But there is something common in all three: the lady of the house [wife] is the only person who is responsible for its management, and the man [husband] does not interfere [with anything]. He considers the house to be the realm of [the wife]; his role [here] is to support it [to spend money].

wiʕašaan ilfuruuʔ illi tkallimna ʕaleeha ħayaqtaṣir ħadisna ʕala beet maṣri filqaahiṛa liʔusṛa mutawaṣṣiṭa aw fooʔ ilmutawaṣṣiṭ , yaʕni ṣaħb ilbeet mudarris filgamʕa masalan .

Because of the differences which we have mentioned, our discussion will be confined to a middle-class, or above-average family in Cairo, for example, [where] the head of the house is a university professor.

sitt ilbeet filħaala di biyibʔa ʕandaha musaʕdiin yisaʕduuha ... fayibʔa fiih šaɣɣaala ʕala lʔaqall bitibʔa masʔuula ʕan ittanḍiif wišira iħtiyagaat ilbeet ilyawmiyya min biʔaala wxuḍaaṛ wilaħma .

The lady of the house in this case has assistants to help her ... there is at least one maid who is responsible for cleaning the house and for buying the daily necessities of the house [in terms of] groceries.

wimumkin yikuun fiih ṭabbaax wifilħaala di biyibʔa huwwa lmasʔuul ʕan šira lxuḍaar willaħma , wiza kaanit sitt ilbeet muwaẓẓafa wiʕandaha aṭfaal fayibʔa fiih daada ʕašaan taaxud balha min ilʔaṭfaal fiɣyabha .

aɣlabiyyit ilʕaaʔilaat illi binitkallim ʕanha biyibʔa ʕandaha ɣassalaat bilkahṛaba . wiʔiza makanš ʕandaha biyibʔa fiih ɣassaala bitiigi maṛṛa filʔusbuuʕ lilɣaṛaḍ da . wiʔaħyaanan iššaɣɣaala bitʔuum bilmuhimma di .

awʔaat ilʔakl binnisba lilfiṭaar bitibʔa ħawaali ssaaʕa sabʕa ṣabaaħan wilfiṭaar mukawwan min fuul wiṭaʕmiyya wibeeḍ wigibna wimṛabba wišaay bilaban wiʔahwa wiʕeeš , wilʕeeš da laazim wiʔasaasi fikull akla . ilɣada huwwa lʔakla rraʔisiyya filyoom .[16]

wilʔusṛa lmaṣriyya iza ʕamalit ʕuzuumit ɣada falʔakl biyibʔa ma been issaaʕa itneen witalaata . wida biykuun xuḍaaṛ maṭbuux billaħma wiṛuzz aw makaṛoona aw maħši aw ṣiniyyit baṭaaṭis billaħma filfuṛn , wiwaraʔ ʕinab aw koosa wilaħma miħammaṛa aw firaax aw samak wisalaṭa xaḍṛa wisalaṭit

vegetables, and meats. There may be a cook and, in this case, he is responsible for buying the vegetables and meat and, if the lady of the house is employed and has children, there is a <u>*dada*</u> *[nanny] to take care of the children in her absence.*

The majority of the families about which we are talking have their own electric washing machines. If they don't [have washing machines], a washerwoman comes once a week for this purpose. Sometimes, the maid takes care of this task.

The time for breakfast is about seven o'clock [a.m.]. It comprises <u>*fuul*</u>*, "fava beans,"* <u>*falafil*</u>*, "fried ground bean patties," eggs, cheese, [and/or] jam, tea with milk, coffee, and bread. Bread is essential with each meal. Dinner is the main meal of the day.*[16]

When the Egyptian family invites people for dinner, food is [served] between two and three o'clock. This includes cooked vegetables with meat, rice or pasta, stuffed or oven-baked potatoes with meat, stuffed grape leaves or [stuffed] zucchini, roasted meat, chicken or fish, and green salad and

ṭiɦiina . wittaɦliya fakha . wifilʕazaayim biyib?a kimmiyyit il?akl kibiira . yaʕni ilwaaɦid minkum mayindihiš̌ iza ṛaaɦ ʕuzuuma huwwa wissitt btaʕtu ʕala ɣada aw ʕaša fibeet maṣri wila?a l?akl yikaffi sitta aw tamanya . lwʕa tiftikir inn kaan fiih madʕuwwiin ɣerkum wiʕtaẓaṛu ! da huwwa lkaṛam ilmaṣri .[17]

tahini salad. The dessert consists of fruit. At parties, there is plenty of food. [This means that] if you and your wife go [are invited] to a lunch or supper party at an Egyptian home, you should not be surprised if you find the food to be enough for six or eight [people]. Do not think that there were other guests invited who could not attend [who apologized]! This is only Egyptian hospitality.[17]

muʕẓam ilmaṣriyyiin biyɦibbu yinaamu baʕd ilɣada ma been issaaʕa talaata wxamsa baʕd iḍḍuhṛ wida biyib?a mumkin li?ann muwaẓẓafiin ilɦukuuma mabyirgaʕuuš makatibhum baʕd iḍḍuhṛ fasaʕaat ilʕamal irrasmiyya min tamanya ṣabaaɦan litneen baʕd iḍḍuhṛ .

Most Egyptians like to take a nap after dinner, between three and five p.m., and this is possible because the government employees do not go back to their offices in the afternoon. The official working hours are from eight a.m. to two p.m.

ma been issaaʕa sitta wissaaʕa tamanya misaa?an biyib?a fiih galasaat ʕaa?iliyya wistiqbaal ḍuyuuf min aṣdiqaa? aw aqaaṛib . wizziyaṛaat di bitib?a ya imma bimawʕid aw biduun mawʕid saabiq .[18] wifilgalasaat di biy?addimu liḍḍuyuuf mašṛubaat barda zayy ilkoka koola wilimunaada aw ʕaṣiir burtu?aan aw ɦaaga suxna : šaay aw ?ahwa , wikeek aw gatooh aw

Between six and eight o'clock in the evening, there are family chats and receiving of guests, either friends or relatives. Such visits may take place by appointment, or without previous notice.[18] *During these gatherings, guests are offered cold drinks such as Coca-Cola, lemonade, or orange juice, or hot drinks such as tea or coffee, and cake, or gateaux, or cookies. Because of the help*

baskoot . wibsabab ilmusaʕdaat illi sitt ilbeet bitilʔaaha min iššayyaala wiṭṭabbaax mabtibʔaaš muškila innaha tḥaḍḍaṛ ʕaša mufaagiʔ lidyuuf ɣeer munṭaẓariin gum lizziyaaṛa fimiʕaad ilʕaša illi biyibʔa ḥawaali ssaaʕa tisʕa masaaʔan fiṣṣeef witamanya fiššita .

amaakin istiʔbaal iḍḍuyuuf filbeet bitatawaqqaf ʕala nooʕ ilʕilaaqa been iḍḍuyuuf wibeen ṣaaḥib ilbeet faʔiza makanitš ilmiʕrifa wasiiqa aw kaan iḍḍeef rasmi fabiytimm ilʔistiqbaal fiṣṣaloon[19] laakin iza kaanu aṣdiqaaʔ hamimiin aw ʔaṛaayib fabyistaʔbiluuhum filʔantireeh[20] aw filbalkoona binnihaaṛ fiššita aw billeel fiṣṣeef .

niṣtaxliṣ min kida innu iza ḥadd ʕazamak ʕala iɣada winta fmaṣr yibʔa ʔaẓdu innak tiṛuḥlu ssaaʕa tneen wiʔiza ʕazamak ʕala lʕaša yibʔa ʔaẓdu ssaaʕa tamanya fiššita aw issaaʕa tisʕa fiṣṣeef . wisawaaʔan kaan ɣada aw ʕaša taʔakkad inn ilbeet ilmaṣri ḥayʔaddimlak akla kamla zayy ma ʔulna ʔabl kida .

which the lady of the house receives from the maid or the cook, she does not find any problem in preparing an unexpected supper for guests who drop in at dinner time [about nine p.m. in the summer and eight p.m. in the wintertime].

Places where guests are received in the home depends on the kind of relationship [one has] with these guests. If the relationship is not close enough, or if the guest is formal, reception takes place in the <u>*salon*</u>*, or drawing room.*[19] *But if the guests are dear friends or relatives, they are received in the* <u>*antree*</u>*, [foyer or family room,]*[20] *or on the balcony during the daytime in the winter or at night in the summertime.*

One may thus deduce [from what we just mentioned] that if someone invites you for dinner in Egypt, this means that he expects you at two, and if it is a supper invitation, [this means that] he expects you at eight o'clock in the winter, or at nine o'clock in the summer. Whether you are invited to dinner or supper, you [may] be sure that the Egyptian home will offer you a complete meal as mentioned before.

نظام البيت المصرى

LIFE STYLE OF THE EGYPTIAN HOME

نظام البيت المصرى اللى فى الريف بيختلف عنه فى المدينه . وكمان الحاله الاقتصاديه مهمه وبتخلى فيه فرق بين نظام البيت اذا كانت الاسره فقيره او متوسطه او غنيه . لكن فيه حاجه مشتركه فى الكل وهي ان ست البيت هى المسؤوله وحدها عن ادارته والراجل ما بيتدخلش . وبيعتبر ان البيت مملكة الست وان دوره هو الصرف عليه .

وعشان الفروق اللى اتكلمنا عليها حيقتصر حديثنا على بيت مصرى فى القاهره لاسره متوسطه او فوق المتوسط يعنى صاحب البيت مدرس فى الجامعه مثلا .

ست البيت فى الحاله دى بيبقى عندها مساعدين يساعدوها ..... فيبقى فيه شغاله على الاقل بتبقى مسؤوله عن التنضيف وشراء احتياجات البيت اليوميه من بقاله وخضار ولحمه . وممكن يكون فيه طباخ وفي الحاله دى بيبقى هو المسؤول عن شراء الخضار واللحمه ، واذا كانت ست البيت موظفه وعندها اطفال فيبقى فيه داده عشان تاخد بالها من الاطفال في غيابها .

أغلبية العاثلات اللى بنتكلم عنها بيبقى عندها غسالات بالكهرباء . وأذا ما كانش عندها بيبقى فيه غساله بتيجى مره فى الاسبوع للغرض دا . واحيانا الشغاله بتقوم بالمهمه دى .

اوقات الاكل بالنسبه للفطار بتبقى حوالى الساعه سبعه صباحا . والفطار مكون من فول وطعميه وبيض وجبنه ومربى وشاي بلبن وقهوه وعيش . والعيش دا لازم واساسى في كل اكله . الغداء هو الاكله الرئيسيه

في اليوم[16].

والاسره المصريه اذا عملت عزومة غداء فالاكل بيبقى ما بين الساعه اتنين وتلاته . ودا بيكون خضار مطبوخ باللحمه ورز او مكرونه او محشي او صينية بطاطس باللحمه فى الفرن وورق عنب او كوسه ولحمه محمره او فراخ او سمك ، وسلطه خضراء وسلطة طحينه . والتحليه فاكهه . وفى العزايم بيبقى كمية الاكل كبيره . يعنى الواحد منكم ما يندهشّ اذا راح عزومه هو والست بتاعته على غداء او عشاء في بيت مصرى ولقى الاكل يكفى سته او تمانيه . اوعى تفتكر ان كان فيه مدعوين غيركم واعتذروا ! دا هو الكرم المصرى[17].

معظم المصريين بيحبوا يناموا بعد الغداء ما بين الساعه تلاته وخمسه بعد الضهر ودا بيبقى ممكن لان موظفين الحكومه ما بيرجعوش مكاتبهم بعد الضهر فساعات العمل الرسميه من تمانيه صباحا الى اتنين بعد الضهر .

ما بين الساعه سته والساعه تمانيه مساء بيبقى فيه جلسات عائليه واستقبال ضيوف من اصدقاء او اقارب . والزيارات دى بتبقى يا اما بموعد او بدون موعد سابق[18]. وفى الجلسات دى بيقدموا للضيوف مشروبات بارده زى الكوكا كولا وليموناده او عصير برتقان او حاجه سخنه : شاى او قهوه ، وكيك او جاتو او بسكوت . وبسبب المساعدات اللى ست البيت بتلقاها من الشغاله والطباخ ما بتبقاش مشكله انها تحضر عشاء مفاجئ لضيوف غير منتظرين جم للزياره فى ميعاد العشاء اللى بيبقى حوالى الساعه تسعه مساء فى الصيف وتمانيه فى الشتاء .

اماكن استقبال الضيوف فى البيت بتتوقف على نوع العلاقه بين الضيوف وبين صاحب البيت . فاذا ما كانتش المعرفه وثيقه او كان

الضيف رسمي فبيتم الاستقبال فى الصالون[19]. لكن اذا كانوا اصدقاء حميمين او قرايب فبيستقبلوهم فى الانتريه[20] او فى البلكونه بالنهار فى الشتاء او بالليل في الصيف .

نستخلص من كدا انه اذا حد عزمك على الغداء وانت فى مصر يبقى قصده انك تروح له الساعه اتنين واذا عزمك على العشاء يبقى قصده الساعه تمانيه فى الشتاء او الساعه تسعه فى الصيف . وسواء كان غداء او عشاء تأكد ان البيت المصرى حيقدم لك اكله كامله زى ما قلنا قبل كدا .

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IV.3 Cultural Notes

1. /ḥaraam ʕaleek/ or /ʕaleeki/, *literally means "It is a sin [to do something]," however, in everyday speech it means "Shame on you!". Layla's phrase should be understood in this context. In certain instances the phrase may carry its literal meaning.*

2. /yasalaam ʕala..../, *as an expression of admiration means "how wonderful...!". Here it means "how wonderful the baklava is!". If it precedes phrases that do not attract admiration it simply means "how [much] something is!" e.g.,*/yasalaam ʕala ʔillit baxtu/ *"How unlucky he is!" also* /yasalaam ʕala tuʔl dammak/ *"How dull you are!".*

3. *The majority of household helpers nowadays prefer working in factories and industry to working as maids in homes. In so doing they seek a better social status. The lack of prepared foods and kitchen appliances and washing machines makes this maid-drain very hard on Egyptian housewives.*

4. *Egypt is no longer considered only an agricultural country. The industrialization of Egypt has been expanding since the end of the second world war. The number of factories has consequently increased both in Cairo and in all the big cities and towns.*

5. *One of the leading industries in Egypt nowadays is the weaving and textile industry. The capital of this industry is El-Mahalla El-Kubra in the Delta [See Map page 369.] In addition there are other centers for this industry in Cairo and many of the capitals of the Egyptian provinces. It is worth noting that the weaving and textile industry attracts many women to work in it.*

6. /matxafš/, *literally means "Don't be scared!" or "Have no fear!". It may also mean "Don't worry [about something]!".*

7. Egyptians encourage foreigners to speak Arabic and therefore an American with a limited knowledge of Arabic should not be inhibited in trying to express himself in Arabic, nor should he be embarrassed if he makes mistakes in pronunciation. Egyptians are delighted to hear a foreigner saying /in šaaʔ aḷḷaah/, /aywa/, /ṭabʕan/, /yasalaam/... etc.

8. For temperature norms in Egypt, see page 374.

9. One of the things that strikes a visitor in Cairo is the large number of clubs in its various districts. These clubs serve as family and social gathering places as well as sports centers.

10. For names of locations see map on page 370.

11. Heliopolis also known as /maṣr ilgidiida/, see map on page 370.

12. /kufta wkabaab/ is a very popular Egyptian dish usually served at restaurants. /kufta/consists of ground meat with onions and seasoning, charcoal grilled on skewers. /kabaab/ is made of pieces of lamb meat [the size of stew meat] seasoned and charcoal grilled on skewers. They are served with tahini salad, green salad and Egyptian bread.

13. /ilbaṛaamig ilmuwaggaha/: are special radio programs directed to other countries, chiefly Arab, Islamic and African ones.

14. /ilʔaʕda ħilwa/, literally means "it has been a nice sitting"; this is said whenever someone wants to excuse himself while admitting how wonderful the company is, thus showing his regret for having to leave. It is also said to someone who wants to leave, to encourage him or her to stay.

15. /yaah/ means "oh boy!", "my goodness", "gee whiz", etc.

16. Egyptians have three meals a day, of which lunch is the principal meal. It is served between 2:00 and 3:00 in

the afternoon and is a heavy meal. This is due to the fact that government office hours are generally over by 2:00 in the afternoon. Work in these offices is between 8:00 and 12:00 without a break. Another reason for this working schedule is that the majority of Egyptians are accustomed to taking a nap in the afternoon, particularly during the summer.

17. Through the centuries Egyptians have been known for their hospitality to family and friends. They consider it an obligation to entertain with great generosity all their acquaintances, friends, neighbors and relatives. One of the most striking features of a simple entertainment, luncheon or dinner is the large quantity and variety of foods served.

18. An Egyptian does not feel bothered by visitors who drop in on him unexpectedly. The housewife in such cases goes out of her way to entertain her visitors. This does not require much effort on her part. With the household help she has she can manage to offer them the necessary refreshments. A supply of cold drinks in the summer is always on hand.

19. /iṣṣaloon/ 'drawing room.' This is a formal room for receiving guests who are either important or visiting for the first time.

20. /il?antreeh/ 'living room, foyer.' This is equivalent to an American family room where intimate friends and close relatives are received. This room is usually closer to the entrance of the apartment than the /ṣaloon/ is.

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iddars ilxaamis — *UNIT FIVE**

V.1 muħadsa	*Conversation*
ʕand idduktooṛ teelor	*At the Taylor's*
marša - ya duktooṛ teelor mumkin tiddiini ism ṭabiib aṭfaal filqaahiṛa ab?a axudlu žoon law iħtaag il?amṛ ?	*Marcia - Doctor Taylor, can you give me the name of a pediatrician in Cairo I can take John to, if necessary?*
teelor - ṭabʕan . ana miš ʕawzik tišiili hamm min innaħya di . ilʕinaaya ṭṭibbiyya fmaṣr kuwayyisa , wil?adwiya mutawaffira .	*Taylor - Of course. I don't want you to worry about this matter. Medical care in Egypt is good, and medicines are [easily] available.*
nansi - ħatlaa?u dakatra maṣriyyiin kuwayyisiin giddan fi kull ittaxaṣṣuṣaat[1] : amṛaaḍ baṭiniyya , wiʕyuun , wigild , wi?anf wi?uzun wiħangaṛa , wi?amṛaaḍ nisa , wigṛaaħa , wiʕẓaam wiɣerha .	*Nancy - You'll find very good Egyptian doctors in all the specialties[1]: internalists, eye doctors [ophthalmologists], dermatologists, ear, nose and throat doctors [otorhinolaryngeologists or ENT], gynecologists, surgeons, osteopaths, and others.*
teelor - wiħaddilkum kamaan ʕinwaan duktooṛ asnaan maṣri kwayyis ?awi , niʕṛafu min ayyaam ma kaan biyidris lidduktoṛaah hina	*Taylor - I'll also give you the address of a very good Egyptian dentist, whom we've known since he was studying for his degree here at the university.*

* *Cultural Notes for Unit Five begin on page 120.*

filgamʕa .	
marša - ṭayyib ʕaal[2] . ṭammintuuni .	*Marcia* - *Fine.*[2] *I feel better now. [You've reassured me.]*
layla - matxafiiš ya marša , ʕandik idduktoor̦ nabiil ħaykuun maʕaakum fimaṣr , ṣaħiiħ huwwa duktoor̦ taħaliil ṭibbiyya innama tiʔdar̦i tiʕtimidi ʕaleeh , ʕandu aṣħaab wizamaayil dakatra ftaxaṣṣuṣaat muxtalifa .	*Layla* - *Don't worry, Marcia, Dr. Nabil will be with you in Egypt. True, he's a pathologist, but you can depend on him. He has friends and colleagues who are doctors in various specialties.*
wilyam - ṭabʕan iħna mittikiliin[3] ʕal aḷḷaah wiʕala dduktoor̦ nabiil fikull ħaaga .	*William* - *Of course we are depending upon God*[3] *and on Dr. Nabil's help in everything.*
teelor - yatar̦a ya wilyam ħatiʔḍu ṣṣeef illi gayy fimaṣr walla ħatkuunu rgiʕtu hina ?	*Taylor* - *William, I wonder if you're going to spend next summer in Egypt, or will you be back [have returned] here?*
wilyam - iħna nawyiin biʔizn illaah nirgaʕ hina fsibtambir .	*William* - *We plan [God willing] to come back here in September.*
teelor - ʕaẓiim . yibʔa ʕandukum fur̦ṣa kwayyisa tiʔḍu šahr̦ yulyu aw ayuṣṭus fiskindiriyya aw buur saʕiid aw ayy maṣyaf min ilmaṣaayif ilmaṣriyya .[4]	*Taylor* - *Great! Then you'll have a good chance to spend the month of July or August in Alexandria or Port Said or any of the Egyptian summer resorts.*[4]
nansi - ana aħibb iskindiriyya . dammaha xafiif[5] wiʔahlaha kur̦ama , wfiiha plažaat mudhiša .	*Nancy* - *I love Alexandria. It's delightful,*[5] *its people are hospitable, and it has great beaches.*
linda - ana ʕagabni ʔawi plaaž ilmaʕmuur̦a , fiih ilxuḍra wilmayya wir̦r̦aml	*Linda* - *I was very fond of* <u>*Maamoura*</u> *beach. There's the [green] parks and the water*

maʕa baʕḍ wimabaniih kullaha ħadiisa .

and the sand [all together] and all its buildings are modern.

maršа - ʔadd eeh ilmasaafa min ilqaahiṛa liskindiriyya ?

Marcia - How far is it from Cairo to Alexandria?

nansi - ħawaali miteen kiilu mitr[6] wiʕašṛa . saʕteen winuṣṣ taʔriiban bilʔaṭr[7] ,diizil kwayyis wimuriiħ . wimumkin tiṛuħuuha biṭṭarii? izziṛaaʕi aw iṭṭarii? iṣṣaħṛaawi[8] bilʕaṛabiyya aw bilʔutubiis .

Nancy - About 210 kilometers.[6] About two and a half hours by train[7] - a nice comfortable diesel [train]. Or you can go by car or bus on the agricultural road or the desert road.[8]

mark - aywa , bass miš laazim tuʔʕudu ṣṣeef kullu fiskindiriyya . ṣaħiiħ iskindiriyya gamiila , bass madaam ʕandukum fuṛṣa ṛuuħu marsa maṭruuħ[9] , ħawaali tultu miit kiilu mitr ɣaṛb iskindiriyya , gamiila giddan , fiiha plaaž min agmal ilpilažaat illi šuftaha fħayaati . ilpilaaž ṭuulu sabʕa kiilu mitr wiṛamlitu naʕma . wiyasalaam ʕala gamaal ilmayya ! tilʔaaha zarʔa wgamiila bšakl maʔdaṛš awṣifuulak .

Mark - Yes, but you shouldn't spend the whole summer in Alexandria. Sure, Alexandria is beautiful, but as long as you have the chance, go to <u>Marsa Matrouh</u>.[9] It's about <u>300 kilometers</u> west of Alexandria. It's very beautiful and it has one of the most beautiful beaches I've ever seen in my life. The beach is seven kilometers long and its sand is smooth. And how beautiful the water is! You'll find it's so blue and beautiful I can't describe it to you.

teelor - mark kalaamu maẓbuuṭ . wilaw ṛuħtu marsa maṭruuħ tiʔdaṛu tuʔafu filʕalameen[9] ,

Taylor - Mark's right. And if you go to <u>Marsa Matrouh</u> you can stop at El-Alamein[9], [which is] at a distance of about 100 kilometers from

ʕala buʕd miit kiilu mitr min iskindiriyya taʔriiban . wiṭabʕan intu ʕarfiin inn ilʕalameen liha ahammiyyitha ttarixiyya ʕašaan mawqiʕit ilʕalameen filħaṛb ilʕalamiyya ttanya .		Alexandria. Of course you know that El-Alamein has [its] historical significance because of the battle of El-Alamein in World War II.
nansi - wiʕala fikra fʔagaazit ʕiid ilmilaad wiṛaas issana laazim tiṛuuħu tzuuṛu lʔasaaṛ ilmaṣriyya lʔadiima fluʔṣuṛ wiʔaṣwaan .	Nancy -	By the way, during the Christmas and New Year holidays you must go visit the ancient Egyptian monuments in Luxor and Aswan.
marša - aywa ṭabʕan , di ʕamliin ħisabha .	Marcia -	Yes, of course, we're planning on it.
linda - wiyasalaam law ʔidirtu tiʕmilu rriħla di fbaaxira finniil[10] , bass laazim tiħgizulha awwil ma tiwṣalu .	Linda -	It would be great if you could make the trip by boat on the Nile,[10] but you must make reservations for it as soon as you arrive [in Egypt].
mark - ħatinbiṣṭu ʔawi hnaak . bass laazim tišuufu maʕbad abu sinbil .	Mark -	You'll have a good time there. But you have to see the temple of Abu Simbel.
marša - ʔadd eeh ilmasaafa min ilqaahiṛa lʔaṣwaan ?	Marcia -	How far is it from Cairo to Aswan?
teelor - min ilqaahiṛa lilluʔṣuṛ ħawaali sittu miyya wsabʕiin kiilu mitr , wimin luʔṣuṛ liʔaṣwaan ħawaali miteen kiilu mitr wʕašṛa , yaʕni lmasaafa kullaha ħawaali tumnu miyya wtamaniin kiilu mitr .	Taylor -	From Cairo to Luxor [the distance] is about 670 kilometers, and from Luxor to Aswan is about 210 kilometers. In other words the total distance is about 880 kilometers.

marša - wiʔiza maʔdirnaaš nilʔa makaan filbawaaxir inniiliyya di , mumkin niṛuuħ biṭṭayyaaṛa aw bilʔaṭr ?

Marcia - *And if we can't get a place on these Nile boats, can we go by plane or train?*

teelor - ṭabʕan . ʕala ayy ħaal laazim tiʔḍu talat tiyyaam ʕala lʔaʔall filuʔṣuṛ . hatšuufu maʕbad ilkaṛnak[11] wimaʕbad luʔṣuṛ[12] wiwaadi lmuluuk wimaqbaṛit tuut ʕanx amuun wiħagaat tanya tiddi fikra ʕan ʕaẓamit ħaḍaarit maṣr ilʔadiima

Taylor - *Of course. Anyway, you have to spend at least three days in Luxor. You'll see the Temple of Karnak*[11]*, the Temple of Luxor*[12]*, the Valley of the Kings, the tomb of Tutankhamen, and other things that will give you an idea of the greatness of the ancient Egyptian civilization.*

marša - wiʔaṣwaan fiiha eeh ya duktooṛ teelor ?

Marcia - *What's in Aswan, Dr. Taylor?*

teelor - fiʔaṣwaan ṭabʕan laazim tizuuṛu ssadd ilʕaali[13] wgaziirit fiyala[14] wmaʕbad iziis[15] wimin hinaak tuṛuuħu maʕbad abu sinbil[16].

Taylor - *In Aswan, of course, you have to visit the High Dam*[13] *and Elephantine Island*[14] *and the Temple of Isis*[15] *- and from there you go to the Temple of Abu Simbel*[16].

marša - eeh ilħagaat ilmaṣriyya lli lwaaħid laazim yištiriiha min hinaak wiygibha mʕaah hina ?

Marcia - *What are the [Egyptian] things that we [one] should buy there and bring [back] with us?*

nansi - awwil ħaaga laazim tigiibi mʕaaki siggaada aw itneen . issiggaad ilmaṣri haayil . ṣinaaʕa yadawiyya , wʔalwaan gamiila wrusumaat ħilwa .

Nancy - *First, you must bring with you a carpet or two. The Egyptian carpets are wonderful. They are handmade, [in] beautiful colors and nice designs.*

linda - laazim tištiriilik

Linda - *You must buy a few*

	šiwayyit ḥagaat linafsik : xawaatim , wiɣawaayiš , wiʕuʔd maṣri gamiil . ḥagaat ḥilwa ʔawi . ʕagabit kull aṣḥaabi .		*things for yourself: rings, bracelets, and a nice Egyptian necklace - very beautiful things. All my friends liked them.*
fariida -	ʕarfa ya marša law tiṛuuḥu xaan ilxaliili[17] ḥatlaaʔu fiih kull ilḥagaat illi btiʕgib issuyyaaḥ min kull blaad ilʕaalam . nabiil ʕandu aṣḥaab kitiir hinaak yiʔdaṛu ysaʕduuna fšira ṭalabatkum kullaha .	*Farida -*	*You know, Marcia, if you go to Khan El-Khalili[17] you'll find all the things that tourists from all over the world like. Nabil has many friends there who can help us to buy all the things you want.*
nabiil -	aah , ana ʕandi talaata aṛbaʕa aṣḥaabi , ʕanduhum maḥallaat kibiira fxaan ilxaliili wissaaɣa[18]. ʕala lʕumuum lamma tiwṣalu maṣr biʔizn illaah naxudkum hinaak witšuufu bnafsukum kull ḥaaga - wana min ṛaʔyi inn awwil yoom matištiruuš ḥaaga , itfaṛṛagu bass , wixudu fikra , wibʔu štiru ʕala mihlukum . intu ḥatuʔʕudu sana wmafiiš daaʕi lilʔistiʕgaal .	*Nabil -*	*Yes, I have three or four friends who have large stores in Khan El-Khalili and the Saagha [gold bazaar].[18] In any case, when you get to Egypt, God willing, we'll take you there and you'll see everything for yourself. In my opinion you shouldn't buy anything the first day [that you go shopping] just look around and get an idea and then buy [later] at your leisure. You'll be staying for a year and there's no need to hurry.*
marša -	ya duktooṛ teelor ana ʕagbaani ʔawi lḥagaat innihaas illi ʕand ḥaḍritak : iṣṣawaani lkibiira di lmanʔuuša wimṭaʕʕama bilfaḍḍa ,	*Marcia -*	*Dr. Taylor, I like very much the brass things which you have: these big trays, engraved and inlaid with silver. I also like the big brass lamp in the living room, and those*

wʕagibni kamaan ilfanuus innifiaas ilkibiir illi fiṣṣaloon , wizzuhariyyaat innifiaas dool . di kullaha fiagaat gamiila . nifsi agiib zayyaha .

brass vases. These are all beautiful things. I'd love to get things like them.

teelor - mahu zayy ma ʔallik idduktooṛ nabiil ilfiagaat di kullaha bititbaaʕ fixaan ilxaliili .

Taylor - Well, it's like Dr. Nabil told you - all these things are for sale in Khan El-Khalili.

layla - aywa bass laazim tiʕṛafi inn ilfiagaat di waznaha tʔiil , iʕmili fisaabik ʕašaan iṭṭayyaaṛa winti ragʕa .

Layla - Yes, but you have to keep in mind that these things are heavy - take it [the weight] into consideration when you're returning on the plane.

wilyam - laʔ , di miš muhimma , liʔann ifina in šaaʔ aḷḷaah fianirgaʕ bilmarkib .

William - No, this isn't important, because we plan to return by boat.

teelor - filfiaala di tiʔdaṛi tištiri fiagaat kitiira . šayfa ittimsaal ilmaṛmaṛ illi hnaak da ? tilaaʔi zayyu , witlaaʔi kamaan zuhariyyaat maṛmaṛ fixaan ilxaliili .

Taylor - In that case you can buy lots of things. Do you see that alabaster statue over there? You can find one like it, and alabaster vases in Khan El-Khalili.

nansi - šayfa ya marša lfustaan illi labsaah layla da , ahu da fiaaga min ilfiagaat illi lʔamrikaan biyfiibbu yištiruuha . fiih ʔumaaš ʔuṭn maṣri ʕaleeh rusumaat fiṛʕoniyya gamiila tiʔdaṛi tiʕmili minnu fustaan sahṛa . fiatilʔi

Nancy - See the dress Layla is wearing, Marcia? That is one of the things Americans like to buy. There is Egyptian cotton material decorated with beautiful Pharaonic designs from which you can make an evening dress. You'll find a great variety [of this material] in the stores downtown.

taškiila kbiira filmaħallaat illi filbalad .	
fariida - wimatinsiiš ilmaṣnuʕaat ilgildiyya : šunaṭ yadd , wimaħaafiẓ wišunaṭ kutub - kullaha ṣnaaʕa kwayyisa , wfiih minha ʕaleeh rusumaat fir̤ʕoniyya .	*Farida* - *Don't forget the leather articles: handbags [purses], wallets and briefcases - they are all well-made and some of them have Pharaonic designs on them.*
wilyam - bilmunasba di ya duktoor̤ teelor feen alaaʔi kutub wimar̤aagiʕ ittariix ilʔislaami wilʕar̤abi wtariix iššarʔ ilʔawṣaṭ ?	*William* - *By the way, Dr. Taylor, where can I find books and references on Islamic and Arab history and the history of the Middle East?*
teelor - min gihat ilkutub , wibilʔaxaṣṣ filfar̤ʕ bitaaʕak , di masʔala matišɣilš ilbaal . ʕandak maktabaat kitiira filʔazhar̤[19] wifilfaggaala[20] malyaana kutub ʕar̤abi filmawḍuʕaat illi thimmak . wiʕala fikra tiʔdar̤ tibʕat ilkutub di kullaha min maṣr lʔamriika bilbuṣṭa . ana lissa mistilim yoom ittalaat illi faat ṭar̤d fiih kutub ʕar̤abi baʕathaali waaħid ṣaħbi min maṣr .	*Taylor* - *With respect to books, especially in your field, this is nothing to worry about. There are many bookstores in Al-Azhar[19] and in El-Faggala[20] [they're] full of Arabic books on the subjects that interest you. By the way, you can send all these books from Egypt to the U.S. by mail. I just received last Tuesday a package of Arabic books that a friend of mine in Egypt sent to me.*
samiir - ʕala fikra ya wilyam tiʔdar̤ tigallid ilkutub illi ħatištiriiha kullaha fmaṣr wtiṭbaʕ ismak ʕaleeha biddahab .	*Samir* - *By the way, William, you can get all the books you buy in Egypt bound [with leather], and have your name printed on them in gold. The binding is*

tagliid kuwayyis witakaliifu munasba .		*good and the cost is reasonable.*
wilyam - waḷḷahi di fikra kwayyisa ya samiir .	*William* -	*Hey - that's a good idea, Samir.*
samiir - eeh ṛaʔyukum law ʔaḍeena bukṛa kullina maʕa baʕḍ figneena min ilganaayin ilʔuṛayyiba hina ?	*Samir* -	*What about spending tomorrow together in one of the parks near here?*
nansi - mafiiš maaniʕ .	*Nancy* -	*Okay.*
layla - ana haʕmillukum sandiwitšaat ṭaʕmiyya[21] .	*Layla* -	*I'll make you some falafil* [ṭaamiyya][21] *sandwiches.*
fariida - wana haʕmillukum ṣiniyyit baʔlaawa[22] wiṣniyyit basbuusa[23] .	*Farida* -	*And I'll make you some [a pan of] baklava*[22] *and [a pan of] semolina cake* [basbusa][23].
marša - wana ʕalayya lkoka koola wilʔahwa wiššaay .	*Marcia* -	*And the Coca Cola, coffee and tea are on me.*
teelor - wana hagiib maʕaaya ṭṭawla[24] . miin yilaʕibni ṭawla fiikum ?	*Taylor* -	*And I'll bring with me the backgammon [game]*[24]. *Who'll play me at backgammon?*
layla - idduktooṛ nabiil baṭal fiṭṭawla .	*Layla* -	*Dr. Nabil is a champion at backgammon.*
teelor - xaḷaaṣ yaʕamm[25] bukṛa hanšuuf .	*Taylor* -	*Okay, my friend [uncle]*[25] *we'll see tomorrow.*
samiir - yaḷḷa biina[26] ya layla . ya gamaaʕa hna mutašakkiriin ʔawi wtiṣbahu ʕala xeer .	*Samir* -	*Let's go*[26], *Layla. Thank you very much and good night.*
teelor - wintu min ahl ilxeer .	*Taylor* -	*Good night.*

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الدرس الخامس

عند الدكتور تيلور

مارشا – يادكتور تيلور ممكن تدّيني اسم طبيب اطفال في القاهره ابقى آخدله جون لو احتاج الامر ؟

تيلور – طبعا – انا مش عاوزك تشيلي همّ من الناحيه دي . العنايه الطبيه في مصر كويسه ، والادويه متوفره .

نانسي – حتلاقوا دكاتره مصريين كويسين جدا في كل التخصصات[1] : امراض باطنيه وعيون ، وجلد ، وانف واذن وحنجره ، وامراض نساء ، وجراحه ، وعظام وغيرها .

تيلور – وحاديلكم كمان عنوان دكتور أسنان مصري كويس قوي ، نعرفه من ايام ما كان بيدرس للدكتوراه هنا في الجامعه .

مارشا – طيب عال[2]. طمنتوني .

ليلي – ما تخافيش يامارشا ، عندك الدكتور نبيل حيكون معاكم في مصر ، صحيح هو دكتور تحاليل طبيه انما تقدري تعتمدي عليه ، عنده اصحاب وزمايل دكاتره في تخصصات مختلفه .

وليم – طبعا احنا متكلين على الله[3] وعلى الدكتور نبيل في كل حاجه .

تيلور – ياترى ياوليم حتقضوا الصيف اللي جاي في مصر ولاّ حتكونوا رجعتوا هنا ؟

وليم – احنا ناويين باذن الله نرجع هنا في سبتمبر .

تيلور – عظيم . يبقى عندكم فرصه كويسه تقضوا شهر يوليو أو اغسطس في اسكندريه او بور سعيد أو أي مصيف من المصايف المصريه[4].

نانسي - انا احب اسكندريه . دمها خفيف[5] واهلها كرما ، وفيها بلاجات مدهشه .

لندا - انا عجبني قوي بلاج المعموره ، فيه الخضره والميه والرمل مع بعض ومبانيه كلها حديثه .

مارشا - قد ايه المسافه من القاهره لاسكندريه ؟

نانسي - حوالي ميتين كيلومتر[6] وعشره . ساعتين ونص تقريبا بالقطر[7] ، ديزل كويس ومريح . وممكن تروحوها بالطريق الزراعي او الطريق الصحراوي[8] بالعربيه او بالاوتوبيس .

مارك - ايوه ، بس مش لازم تقعدوا الصيف كله في اسكندريه . صحيح اسكندريه جميله ، بس مادام عندكم فرصه روحوا مرسى مطروح[9] ، حوالي تلت مية كيلو متر غرب اسكندريه ، جميله جدا فيها بلاج من اجمل البلاجات اللي شفتها في حياتي . البلاج طوله سبعه كيلومتر ورملته ناعمه . ويا سلام على جمال الميه ! تلاقاها زرقه وجميله بشكل ما اقدرش اوصفه لك .

تيلور - مارك كلامه مظبوط . ولو رحتوا مرسى مطروح تقدروا تقفوا في العلمين[9] ، على بعد مية كيلومتر من اسكندريه تقريبا . وطبعا انتم عارفين ان العلمين لها اهميتها التاريخيه عشان موقعة العلمين في الحرب العالميه التانيه .

نانسي - وعلى فكره في اجازة عيد الميلاد ورأس السنه لازم تروحوا تزوروا الآثار المصريه القديمه في الاقصر واسوان .

مارشا - ايوه طبعا ، دي عاملين حسابها .

لندا - ويا سلام لو قدرتوا تعملوا الرحله دي في باخره في النيل[10] ، بس لازم تحجزوا لها اول ما توصلوا .

مارك - حتنبسطوا قوي هناك . بس لازم تشوفوا معبد ابو سنبل .

مارشا ـ قد ايه المسافه من القاهره لاسوان ؟

تيلور ـ من القاهره للاقصر حوالى ست ميه وسبعين كيلومتر ، ومن الاقصر لاسوان حوالى ميتين كيلومتر وعشره ، يعنى المسافه كلها حوالى تمن ميه وتمانين كيلو متر .

مارشا ـ واذا ماقدرناش نلقى مكان فى البواخر النيليه دى ، ممكن نروح بالطياره أو بالقطر ؟

تيلور ـ طبعا . على اى حال لازم تقضوا تلات ايام على الاقل فى الاقصر . حتشوفوا معبد الكرنك[11] ومعبد الاقصر[12] ووادى الملوك ومقبرة توت عنخ آمون وحاجات تانيه تدى فكره عن عظمة حضارة مصر القديمه .

مارشا ـ واسوان فيها ايه يادكتور تيلور ؟

تيلور ـ فى اسوان طبعا لازم تزوروا السد العالى[13] وجزيرة فيله[14] ومعبد ايزيس[15] ـ ومن هناك تروحوا معبد ابو سنبل[16].

مارشا ـ ايه الحاجات المصريه اللى الواحد لازم يشتريها من هناك ويجيبها معاه هنا ؟

نانسى ـ اول حاجه لازم تجيبى معاكى سجاده او اتنين . السجاد المصرى هايل . صناعه يدوية ، والوان جميله ورسومات حلوه .

لندا ـ لازم تشترى لك شوية حاجات لنفسك : خواتم ، وغوايش ، وعقد مصرى جميل ـ حاجات حلوه قوى . عجبت كل اصحابى .

فريده ـ عارفه يامارشا لو تروحوا خان الخليلى[17] حتلاقوا فيه كل الحاجات اللى بتعجب السياح من كل بلاد العالم . نبيل عنده اصحاب كتير هناك يقدروا يساعدونا فى شراء طلباتكم كلها .

نبيل ـ آه ، انا عندى تلاته اربعه اصحابى ، عندهم محلات كبيره فى خان الخليلى والصاغه[18]. على العموم لما توصلوا مصر باذن الله

ناخدكم هناك وتشوفوا بنفسكم كل حاجه ـ وانا من رأيي ان اول يوم ماتشتروش حاجه ، اتفرجوا بس ، وخدوا فكره ، وابقوا اشتروا على مهلكم . انتم حتقعدوا سنه ، وما فيش داعي للاستعجال .

مارشا ـ يادكتور تيلور انا عجبانى قوى الحاجات النحاس اللى عند حضرتك : الصوانى الكبيره دى المنقوشه ومطعّمه بالفضه ، وعجبنى كمان الفانوس النحاس الكبير اللى فى الصالون ، والزهريات النحاس دول . دى كلها حاجات جميله . نفسى اجيب زيّها .

تيلور ـ ماهو زى ماقال لك الدكتور نبيل الحاجات دى كلها بتتباع فى خان الخليلى .

ليلى ـ ايوه بس لازم تعرفى ان الحاجات دى وزنها تقيل ، اعملى حسابك عشان الطياره وانت راجعه .

وليم ـ لأ ، دى مش مهمه ، لان احنا ان شاء الله حنرجع بالمركب .

تيلور ـ فى الحاله دى تقدرى تشترى حاجات كتيره . شايفه التمثال المرمر اللى هناك دا ؟ تلاقى زيه ، وتلاقى كمان زهريات مرمر فى خان الخليلى .

نانسى ـ شايفه يامارشا الفستان اللى لابساه ليلى دا ، اهو دا حاجه من الحاجات اللى الامريكان بيحبوا يشتروها . فيه قماش قطن مصرى عليه رسومات فرعونيه جميله تقدرى تعملى منه فستان سهره . حتلقى تشكيله كبيره فى المحلات اللى فى البلد .

فريده ـ وماتنسيش المصنوعات الجلديه : شنط يد ، ومحافظ وشنط كتب ـ كلها صناعه كويسه وفيه منها عليه رسومات فرعونيه .

وليم ـ بالمناسبه دى يادكتور تيلور فين الاقى كتب ومراجع التاريخ الاسلامى والعربى وتاريخ الشرق الاوسط ؟

تيلور — من جهة الكتب ، وبالأخص فى الفرع بتاعك ، دى مسأله ما تشغلش البال . عندك مكتبات كتيره فى الازهر[19] وفى الفجاله[20] مليانه كتب عربى فى الموضوعات اللى تهمك . وعلى فكره تقدر تبعت الكتب دى كلها من مصر لامريكا بالبوسته . انا لسه مستلم يوم التلات اللى فات طرد فيه كتب عربى بعتها لى واحد صاحبى من مصر .

سمير — على فكره ياوليم تقدر تجلّد الكتب اللى حتشتريها كلها فى مصر وتطبع اسمك عليها بالدهب . تجليد كويس وتكاليفه مناسبه .

وليم — والله دى فكره كويسه ياسمير .

سمير — ايه رأيكم لو قضّينا بكره كلنا مع بعض فى جنينه من الجناين القريبه هنا .

نانسى — مافيش مانع .

ليلى — انا حاعمل لكم سندوتشات طعميه[21].

فريده — وانا حاعمل لكم صنية بقلاوه[22] وصنية بسبوسه[23].

مارشا — وانا عليّ الكوكاكولا والقهوه والشاي .

تيلور — وانا حاجيب معاي الطاوله[24]. مين يلاعبنى طاوله فيكم ؟

ليلى — الدكتور نبيل بطل فى الطاوله .

تيلور — خلاص ياعم[25] بكره حنشوف .

سمير — يالّا بينا[26] ياليلى . ياجماعه احنا متشكرين قوى وتصبحوا على خير .

تيلور — وانتم من اهل الخير .

***

V.2 /ilʕinaaya ṭṭibbiyya/

MEDICAL CARE

innaɦya lʔinsaniyya bitsayṭir ʕala fahm innaas fimaṣr limihnit iṭṭibb ʕumuuman sawaaʔan min naɦyit iddoktooṛ aw min naɦyit ṛagul iššaariʕ . wiʕašaan kida lfaṛd ilʕaadi fimaṣr biyiʕtibirha ɦaaga ṭabiʕiyya giddan innu yuṭlub iddoktooṛ bitaaʕu aw doktooṛ ixtiṣaaṣi ʕašaan kašf filbeet. wiyintiẓir minnu innu yiigi yikšif ʕaleeh aw ʕala lmaṛiiḍ illi ʕandu filbeet iza kaanit ilɦaaḷa fnaẓaru xaṭiiṛa wtistadʕi kida .

xirriigi kulliyyaat iṭṭibb fimaṣr kuwayyisiin fiʕamalhum, wikulliyyit iṭṭibb figamʕit ilqaahiṛa lli ismaha kulliyyit ṭibb ilʔasṛ ilʕeeni kulliyya ʕaalamiyya . ʕadad kibiir min asadzit ilkulliyya ɦaṣiliin ʕala muʔahhilaat ʕilmiyya ʕalya fifuṛuuʕ taxaṣṣuṣhum sawaaʔ min maṣr aw min uṛuppa aw amerika . wiluhum abɦaas muhimma bitunšuṛhalhum ilmagallaat iṭṭibbiyya lʕaalamiyya . wimuʕẓamhum biyzuuṛu lgamiʕaat filxaarig wibyiɦḍaṛu

A humanistic spirit dominates the understanding of people in Egypt towards the medical profession in general, be it from the point of view of the doctor, or from that of the man on the street. For this reason, an ordinary person in Egypt considers it [a] natural [thing] to call his doctor or a specialist and ask for a house call; he expects [the doctor] to come and examine him, or [examine] the patient in his home, if the case is dangerous and necessitates this [house call].

The graduates of the medical colleges in Egypt are good in their work, and the College of Medicine at Cairo University, which is known as Kasr El-Eni, is an international college. A large number of the professors [of this college] have high [scientific] qualifications in their areas of specialization, [whether] from Egypt, [or] Europe, or America. They have [written] important research papers which are published by international medical journals.

lmu?tamaṛaat iddawliyya ʕašaan yitʕaṛṛafu ʕala aḥdas il?abḥaas

Most of them visit universities abroad and attend international conferences to familiarize themselves with the most recent research.

kulliyyit ṭibb il?aṣr ilʕeeni bitaʕqid mu?tamaṛaat ṭibbiyya maṣriyya wiʕaṛabiyya widawliyya . witxaṛṛag minha aṭibbaa? ʕaalamiyyiin luhum kutub wi?abḥaas ʕaalamiyya .

Kasr El-Eni Medical College holds Egyptian, Arab, and international medical conferences. From this College have graduated renowned doctors who have [written] world famous [international] books and research papers.

ilxidma ṭṭibbiyya fmaṣr mutawaffira wfiiha kull ittaxaṣṣuṣaat . wil?adwiya lmaḥalliyya wil?agnabiyya mutawaffiṛa wirxiiṣa . wiṣnaaʕit il?adwiya fmaṣr mutaqaddima wituʕaadil il?adwiya l?agnabiyya .

Medical care in Egypt is available, and includes all specializations. Local and foreign drugs are available and inexpensive. The drug industry in Egypt is advanced, and [Egyptian drugs] are equivalent to foreign drugs.

miizit ilxidma ṭṭibbiyya fmaṣr inn ilwaaḥid yi?daṛ yaaxud miʕaad min iddoktooṛ finafs ilyoom illi yiḥiss fiih innu maṛiiḍ wimuḥtaag lidoktooṛ - yiʕmil tilifoon lilʕiyaada wyiḥgiz . wimumkin yaaxud miʕaad finafs ilyoom aw baʕdaha byoom aw itneen . wi?ugṛit ilkašf bitindifiʕ mu?addaman littamargi . wala yazaal fimaṣr ʕadad kibiir min

The advantage of medical service in Egypt is [the fact] that an individual can make an appointment with a doctor on the same day he finds he is sick and in need of a doctor - he makes a telephone call to the clinic and makes an appointment. It is possible for him to get an appointment for the same day or a day or two later. The charges for the examination [the fees] are

irrigaal biyʔuumu biʔaʕmaal ittamṛiiḍ filʕiyadaat ilxaaṣṣa wifilmustašfayaat . laakin ʕadad ilmumaṛṛiḍaat biyizdaad ziyaada kbiira wirtafaʕ mustawaahum kitiir wixṣuuṣan baʕd ma tamm inšaaʔ kulliyya littamṛiiḍ tabʕa lgamʕit iskindiriyya bitiddi xirrigatha daṛagit ilbakaloryoos . wilʔasadza fiiha ħaṣiliin ʕala aʕla lmuʔahhilaat min ilgamiʕaat ilʔuṛuppiyya wilʔamriikiyya .

paid in advance to the [male] nurse. There is still in Egypt a fairly large number of men practicing nursing [jobs] in private clinics and in hospitals. However, the number of [female] nurses is greatly increasing, and their standard [of competence] has increased noticeably, especially since the establishment of the Nursing College at Alexandria University, which awards its graduates the B.S. degree. The professors at this College have the highest qualifications from European and American universities.

iza ħtaag ilmaṛiid litaħaliil aw kašf ašiʕʕa biyṛuuħ limaʕmal taħaliil aw ṭabiib ašiʕʕa wibaṛdu lʔatʕaab bitindifiʕ muʔaddaman .

If the patient is in need of [laboratory] tests [analysis] or X-rays, he goes to a [pathology] laboratory for tests, or [to see] an X-ray doctor; [here too] the charges [fees] are paid in advance.

zayy ma ʔulna ʔabl kida diṛaasit iṭṭibb filgamiʕaat ilmaṣriyya bitkuun billuɣa lʔingiliiziyya wiʕašaan kida ilʔaṭibbaaʔ ilmaṣriyyiin kulluhum biyitkallimu ngiliizi . wilʔagnabi lli biyiħtaag liʕilaag ṭibbi fimaṣr mabiylaʔiiš ayy muškila min naħyit illuɣa .

As we have already stated, the study of medicine at Egyptian universities is conducted in English. For this reason, all Egyptian doctors speak English. A foreigner who needs medical care in Egypt will have no problem with respect to language.

ilmaṛiid fimaṣr biyušʕuṛ biʕnaaya šaxṣiyya min idduktooṛ . wiza idduktooṛ šaʕaṛ biʔinnu miš ʔaadir ʕala taħdiid ilmaṛaḍ biyišrik maʕaah duktooṛ aw itneen ixṣaʔiyyiin ʕašaan yistaʕiin bixibrithum fitaħdiid ilmaṛaḍ wiwaṣf iddawa lmunaasib .

ilʕilaag wilʔiqaama figamiiʕ ilmustašfayaat ilħukumiyya wilgamiʕiyya maggaanan - yaʕni lmaṛiiḍ mabyidfaʕš ħaaga - la taman dawa wala maṣariif ʕamaliyya iza htaag laha wala maṣariif iqaama . wifiih ṭabʕan mustašfayaat xaṣṣa kitiira widi lʔiqaama widdawa wilkašf wilʕilaag wilʕamaliyyaat wilʔašiʕʕa witaħaliil fiiha bifluus . yaʕni lmaṛiiḍ laazim yidfaʕ .

A patient in Egypt feels [receives] personal care from [his] doctor. If the doctor feels that he is unable to diagnose the illness, he seeks the help of a specialist or two, with regard to diagnosing the illness and prescribing the appropriate medication.

Treatment and stay [hospitalization] in all of the government and university hospitals are free - that is to say, the patient does not pay anything - neither the price of [his] medication, nor the fees for an operation, if needed, nor the charges for his stay [in the hospital]. Of course, there are a great number of private hospitals, in which the stay, the drugs, examinations, treatment, operations, X-rays, and the laboratory tests must be paid for. That is, [means] the patient must pay [for everything].

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العنايه الطبيه

MEDICAL CARE

الناحيه الانسانيه بتسيطر على فهم الناس في مصر لمهنة الطب عموما سواء من ناحية الدكتور او من ناحية رجل الشارع . وعشان كدا الفرد العادى في مصر بيعتبرها حاجه طبيعيه انه يطلب الدكتور بتاعه او دكتور اختصاصى عشان كشف في البيت وينتظر منه انه ييجي يكشف عليه او على المريض اللى عنده في البيت اذا كانت الحاله فى نظره خطيره و تستدعى كدا .

خريجى كليات الطب فى مصر كويسين فى عملهم وكلية الطب في جامعة القاهره اللى اسمها كلية طب القصر العينى كليه عالميه . عدد كبير من اساتذه الكلية حاصلين على مؤهلات علميه عالية فى فروع تخصصهم سواء من مصر او من اوروبا او امريكا . ولهم ابحاث مهمه بتنشرها لهم المجلات الطبيه العالميه . ومعظمهم بيزوروا الجامعات في الخارج وبيحضروا المؤتمرات الدوليه عشان يتعرفوا على احدث الابحاث .

كلية طب القصر العينى بتعقد مؤتمرات طبيه مصريه وعربيه ودوليه . وتخرج منها اطباء عالميين لهم كتب وابحاث عالميه .

الخدمه الطبيه فى مصر متوفره وفيها كل التخصصات . والادويه المحليه والاجنبيه متوفره ورخيصه . وصناعة الادويه فى مصر متقدمه .

ميزة الخدمه الطبيه فى مصر ان الواحد يقدر ياخد ميعاد مع الدكتور فى نفس اليوم اللى يحس فيه انه مريض ومحتاج لدكتور - يعمل تليفون للعياده ويحجز . وممكن ياخد ميعاد فى نفس اليوم او بعدها بيوم او اتنين . واجرة الكشف بتندفع مقدما للتمرجى . ولا يزال في مصر عدد كبير من الرجال بيقوموا باعمال التمريض في العيادات الخاصه وفى المستشفيات . لكن عدد

الممرضات بيزداد زياده كبيره وارتفع مستواهم كتير وخصوصا بعد ما تم انشاء كليه للتمريض تابعه لجامعة اسكندريه بتدى خريجاتها درجة البكالوريوس . والاساتذه فيها حاصلين على اعلى المؤهلات من الجامعات الاوروبيه والامريكيه .

اذا احتاج المريض لتحاليل او كشف اشعه بيروح لمعمل تحاليل او طبيب اشعه وبرضه الاتعاب بتندفع مقدما .

زى ما قلنا قبل كدا دراسة الطب في الجامعات المصريه بتكون باللغه الانجليزيه وعشان كدا الاطباء المصريين كلهم بيتكلموا انجليزى . والاجنبى اللى بيحتاج لعلاج طبي في مصر ما بيلاقيش اى مشكله من ناحية اللغه .

المريض في مصر بيشعر بعنايه شخصيه من الدكتور . واذا الدكتور شعر بانه مش قادر على تحديد المرض بيشرك معاه دكتور او اتنين اخصائيين عشان يستعين بخبرتهم في تحديد المرض ووصف الدواء المناسب .

العلاج والاقامه في جميع المستشفيات الحكوميه والجامعيه مجانا - يعنى المريض ما بيدفعش لا تمن دواء ولا مصاريف عمليه اذا احتاج لها ولا مصاريف اقامه . وفيه طبعا مستشفيات خاصه كتيره ودى الاقامه والدواء والكشف والعلاج والعمليات والاشعه والتحاليل فيها بفلوس . يعنى المريض لازم يدفع .

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V.3 Cultural Notes

1. A graduate of a medical school in Egypt must spend six and a half years after being admitted to the school. The degree obtained after successful completion of all exams during this period is recognized in many western countries. Internship in an accredited hospital for one year is required. Any one who wishes to be a specialist must obtain a Higher Degree in the field of specialization, which requires at least two additional years.

2. /ṭayyib/ = "fine", /ʕaal/ = "nice"; /ṭayyib ʕaal/ = "that's nice; fine".

3. /mittikiliin ʕal aḷḷah/ "we depend on God". Submission to God's will is one of the characteristics of the Egyptian people. Quite often you will hear people telling you /ittikil ʕal aḷḷaah/ Depend on God!"

4. Egypt is famous for its summer resorts. On the Mediterranean the well known resorts are Alexandria, Sidi Abdel-Rahman and Marsa Matrouh as well as Port Said. On the Suez Canal there are Ismailia and Suez. There are other summer resorts on the Red Sea such as Ain Sukhna which lies about 55 kilometers south of Suez and Ghardaka which lies about 390 kilometers south of Suez [see Map].

5. /dammaha xafiif/ for things, means "nice"; for persons, means "jovial". Quite often you will hear Egyptians qualifying nice things and people by saying /dammu xafiif/ (m) or /dammaha xafiif/ (f). The phrase literally means "her blood is light" as opposed to the phrase /dammaha tʔiil/, literally "her blood is heavy" denoting her being dull.

6. /kiilu mitr/ 'Kilometer'.

1 kilometer = 0.621 mile
1 kilometer = 1000 meters
1 meter = 39.37 inches
1 meter = 100 centimeters
1 centimeter = 0.3937 inches

7. Egypt was one of the first countries in the world to have railroad service connecting its cities. Passenger trains in Egypt have three classes: First, Second and Third; the difference is mainly in the type of seat and seating arrangement and air conditioning. First or second class is suitable for foreigners traveling in Egypt.

8. Means of transportation linking Cairo with Alexandria are frequent and reliable. One can get to Alexandria by car via /ittaṛii? izziṛaaʕi/ the "agricultural road" or /ittaṛii? iṣṣaħṛaawi/ the "desert road".

9. Marsa Matrouh, also referred to as Matrouh [See Map page 369.] For El-Alamein also [See Map page 369.]

10. Nile boats cruising the Nile between Cairo, Luxor and Aswan in the winter attract a lot of tourists. Travel agents can arrange Nile cruises during the winter between Cairo, Luxor and Aswan but early reservations are advisable. Currently the two main liners are the floating hotels ISIS and OSIRIS.

11. El-Karnak Temple [See Map page 369.] This is the great temple of Amon Ra.

12. Luxor Temple [See Map page 369.] This is famous for its court of lotus bud columns.

13. /issadd ilʕaali/ "The High Dam" [See Map page 369.] This dam is located seven kilometers south of the old Aswan dam. It is one of the greatest engineering feats in the world.

14. /giziirit fiyala/ 'The Island of Elephantine' is about 25 kilometers long and is situated in the middle of the

Nile. It is easily reached by a sailboat from Aswan.

15. /maʕbad iziis/ The Temple of Isis' is an incomplete temple situated south of Aswan and dating back to the Ptolemaic period. It was devoted to the worship of the Godess Isis.

16. /maʕbad abu simbil/ 'Abu Simbel Temple' [See Map page 369.] is located on the western bank of the Nile, 280 kilometers south of Aswan. The temple was built between 1300 and 1233 B.C. by Ramses II. It reflects the grandeur of the Pharaohs of ancient Egypt. Its sheltered position has protected it from wind erosion for over 3000 years. See Cultural Text #30: The Rescue of Abu Simbel.

17. /xaan ilxaliili/ 'Khan El-Khalili' [See Map page 370.] is the most famous oriental bazaar in Egypt. It attracts many tourists from all over the world. It was built at the end of the 14th Century A.D. and still attracts Egyptians and tourists alike to its shops.

18. /issaaɣa/. This is the name of the quarter where the gold and precious stones bazaar is located. It is adjacent to Khan El-Khalili.

19. Al-Azhar, a quarter of Cairo [See Map page 370.] Also see Cultural Text #40: Al-Azhar.

20. El-Faggala, a quarter of Cairo near Cairo Railroad Station [See Map page 370.]

21. /ṭaʕmiyya/ also known as /falaafil/ is a very popular Egyptian dish served at any time of the day. It is made of deep-fried ground bean patties. Ingredients include beans, onions, garlic, parsley, coriander and other spices. Falafil is usually served as a sandwich with tahini, green salad and pickles.

22. /baʔlaawa/ 'Baklava' is a pastry made of strudel dough stuffed with nuts [pistachios or walnuts] baked with melted butter and topped with syrup.

23. /basbuusa/ 'An Egyptian Semolina Cale' topped with syrup after baking.

24. /ṭawla/ 'tricktrack, backgammon' is a game played with

pieces on a double board in which the throwing of dice determines the moves. It's the most popular game played by men in almost all coffee shops in Egypt.

25. /ya ʕamm/ *'my good man', 'friend'.*

26. /ya!!ah/ *an exhortative expression meaning "let's go!".*

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iddars issaadis

*UNIT SIX**

VI.1. muħadsa

Conversation

ʕand nabiil wifariida filqaahiṛa .

At Nabil and Farida's in Cairo

wilyam, marša, žoon, nabiil, fariida, dawuud, amaal, maahir, nadya

William, Marcia, John, Nabil, Farida, Daoud, Amal, Mahir, Nadia

fariida - ħamdilla ʕassalaama[1] yamarša , ħamdilla ʕassalaama ya wilyam , intu nawwaṛtu lqaahiṛa .

Farida - Thank God for your safety [safe arrival][1], Marcia and William. You have honored [lit up] Cairo.

wilyam - alf šukr , minawwaṛa biwgudkum

William - Thank you very much. It [Cairo] is honored [lit up] by your presence.

marša - iħna ya gamaaʕa taʕabnaakum maʕaana wimiš ʕarfiin niškuṛkum izzaay . kifaaya innukum istannituuna ʕala lmaṭaaṛ , wiʔaxattuuna ʕandukum . wimin saaʕit ma daxalna liɣaayit dilwaʔt wintu ɣamrinna bkaṛamkum[2].

Marcia - We've tired you out, and we don't know how to thank you. It's enough that you met [waited for] us at the airport, and took us to your house. From the moment we entered till now, you've overwhelmed us with your hospitality[2].

nabiil - yasitti lʕafw . da waagib ʕaleena[3]. matitṣawwariiš fariida

Nabil - My dear, don't mention it. It's our duty[3]. You can't imagine how happy Farida was when

* *Cultural Notes for Unit Six begin on page 145.*

firħit ʔadd eeh saaʕit ma šafitkum filmaṭaaṛ . ilmuhimm , ʔuluuli , riħlitkum kaanit muriiħa walla eeh ?

she saw you at the airport. More important, tell me, was your trip comfortable or what?

marša - muriiħa ʔawi . makanš fiih ayy taʕab . ʔumna min ditroyt ʕala landan , bayyitna fiiha leela ʕašaan žoon yirtaaħ , wibaʕdeen min landan lilqaahiṛa xadna ṭayaarit širkit maṣr liṭṭayaṛaan[4], kaanit muriiħa . ʔaamit fimʕadha wiwiṣlit fimʕadha , wilxidma kaanit kuwayyisa .

Marcia - *It was very comfortable - there was no problem [discomfort]. We left Detroit for London where we spent the night in order for John to rest, and then from London to Cairo we took Egypt Air [Misr Air].[4] It was comfortable. It took off on schedule and arrived on schedule, and the service was good.*

nabiil - wilʔigṛaʔaat ilgumṛukiyya[5]?

Nabil - *What about the customs procedures?[5]*

wilyam - kaanit sahla . muwaẓẓaf ilgumṛuk inbaṣaṭ ʔawi lamma maleet ilʔiqṛaaṛ ilgumṛuki btaaʕi bilʕaṛabi , wikallimtu bilʕaṛabi . ʔalli "ahlan wasahlan , ħamd illah ʕala ssalaama."

William - *It was easy. The customs official was very pleased when I filled out my customs statement in Arabic, and spoke to him in Arabic. He said to me, "Welcome, thank God for your safety."*

marša - ilħaʔiiʔa iħna min saaʕit ma wṣilna wiħna ħassiin inn kull waaħid biyħaawil yisaʕidna ʕala ʔadd ma yiʔdaṛ .

Marcia - *As a matter of fact, since the moment we arrived we have felt that everyone is trying to help us as much as he can.*

nabiil - intu nnahaṛda ṣṣubħ tistirayyaħu witwaḍḍabu ħagitkum . baʕd iḍḍuhṛ waldi wiwalditi wixwaati

Nabil - *This morning you should rest and arrange your things. In the afternoon my parents and my brother and sister will visit*

	ɦayzuṛuuna ʕašaan yisallimu ʕaleekum . wiɦat?ablu axuuya maahir ilmuɦaami lli ?ultilkum innu ɦaysaʕidkum fimawduuʕ issakan .		us to welcome you. You'll meet my brother, Mahir, the lawyer, who [I told you] will help you find a place to live.
marša -	ya siidi alf šukr . taʕabnaakum intu wiyiẓhaṛ innina ɦanitʕib ilʕeela kullaha mʕaana .	Marcia -	Many thanks. We've tired you out, and it looks like we're going to tire out the whole family.
nabiil -	ya sitti taʕabkum ṛaaɦa[6]. in šaa? aḷḷaah inniharḍa ninaẓẓamlukum birnaamig fusaɦ wiziyaṛaat limuddit usbuuʕ . ʕawziin nifaṛṛagkum ʕala lqaahiṛa ?abl wilyam ma yinšiɣil fiddiraasa .	Nabil -	My dear, it's no problem[6]. Today, God willing, we'll plan for you a program of sightseeing and visits for one week. We want to show you Cairo before William gets busy with his studies.
marša -	matinsaaš ya duktooṛ nabiil inn ana kamaan ɦanšiɣil liʔanni ʕawza aʕmil baɦs ʕan ilfann ilmiʕmaari fmaṣr . inta ʕaarif ṭabʕan ya duktooṛ nabiil inn ilqaahiṛa fiiha ʕadad kibiir min ilmasaagid[7] wilkanaayis il?adiima lli laha ṭaabiʕ miʕmaari xaaṣ biiha yihimmini drastu . yaʕni masalan aɦibb azuuṛ gaamiʕ ʕamṛ ibn ilʕaaṣ[8], wilgaamiʕ il?azhaṛ[9], wigaamiʕ aɦmad ibn ṭuloon[10], wigaamiʕ iṣṣulṭaan ɦasan[11].	Marcia -	Don't forget, Dr. Nabil, that I'll be busy too because I want to do research on the architecture of Egypt. Of course you know, Dr. Nabil, that Cairo has a great many old mosques[7] and churches which have special architectural styles which I am interested in studying. For example, I'd like to visit the mosque of Amr Ibn El-Aas[8], Al-Azhar mosque[9], the mosque of Ahmad Ibn Tulun[10], and the mosque of Sultan Hassan[11]. And I want to visit the mosque of El-Nasser Ibn Qalawun[12]

wiʕawza azuuṛ gaamiʕ innaaṣir ibn qalawoon[12] wigaamiʕ miħammad ʕali[13] filʔalʕa[14]. wikamaan aħibb azuuṛ ilkiniisa lmiʕallaʔa[15], wikniisit abu sirga[16], wikniisit ilʕadra[17] wikniisit mari girgis[18], wilkatidṛaʔiyya lgidiida[19].		and the mosque of Mohammad Ali[13] in the Citadel[14]. Also, I would like to visit the Hanging Church [El-Moallaqa],[15] the Church of Abu Sirga[16], Saint Mary's Church [the Church of the Virgin][17], St. George's Church[18] and the new cathedral[19].
nabiil - iħna laazim naxudkum ilmatħaf ilmaṣri , wmatħaf ilfann ilʔislaami , wilmatħaf ilʔibṭi . wnaxudkum kamaan ilhaṛam [20] titfaṛṛagu ʕala ṣṣuuṭ wiḍḍuuʔ in šaaʔ aḷḷaah . widilwaʔt nisibkum tirtaaħu liɣaayit miʕaad ilɣada .	Nabil -	We must take you to the Egyptian [National] Museum, the Museum of Islamic Art, and the Coptic Museum. We'll also take you to the Pyramids to see the Sound and Light show[20]. Now we'll leave you to rest until lunch time.

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nabiil - ahlan ya baaba , ahlan ya maama , ahlan nadya , ahlan maahir . itfaḍḍalu . wilyam wimarša beekar .	Nabil -	Hello Dad, hello Mom. Hello Nadia and Mahir. Come in. William and Marcia Baker.
amaal - ahlan wasahlan . nawwaṛtu maṣr . ummaal feen žoon ?	Amal -	Welcome. You've honored Egypt. Say, where's John?
fariida - naayim ya maama .	Farida -	He's sleeping, Mom.
nadya - ʕumṛu add eeh ?	Nadia -	How old is he?
marša - sana wnuṣṣ .	Marcia -	A year and a half.
nadya - ṛabbina yaxllihuulik .	Nadia -	May God keep him [for you].
marša - mutašakkira ʔawi .	Marcia -	Thank you very much.

nabiil - ya marša , nadya ṣaydaliyya , ʕandaha agzaxaana[21] filbalad . law ħabbeeti ayy ħaaga lžoon , akl aw vitaminaat masalan hiyya tigibuulik liɣaayit ʕandik .	*Nabil - You know, Marcia, Nadia is a pharmacist, she has a pharmacy[21] downtown. If you want anything for John, food or vitamins for example, she'll bring it to you.*
nadya - bikull suṛuuṛ . ayy ħaaga nti ʕawzaaha .	*Nadia - With pleasure. Anything you need.*
marša - mutašakkira ʔawi . intu ya gamaaʕa ɣamrinna bxerkum .	*Marcia - Thank you very much. You are overwhelming us with your kindness.*
dawuud - in šaaʔ aḷḷaah tikuunu strayyaħtu baʕd riħlitkum iṭṭawiila .	*Daoud - I hope you are rested after your long trip.*
wilyam - ilħamdu lillaah .	*William - [Yes.] Thank God.*
dawuud - fiih ayy xidma niʔdaṛ niʔuum biiha ? iħna kullina taħt amṛukum[22].	*Daoud - Is there anything we can do for you? We're all at your service[22].*
wilyam - kattaṛ xeerak ya ustaaz dawuud . idduktooṛ nabiil wifariida miš mixalliyinna miħtagiin liħaaga .	*William - Thank you [May God increase your prosperity], Mr. Daoud. Dr. Nabil and Farida have taken care of all our needs [haven't left us in need of anything].*
amaal - ʔuliili ya marša , lgaww ʕandukum fiʔawaaxir yulyu biyibʔa zayy hina kida ? ilyomeen dool ħaṛṛ ʔawi hina . laakin billeel bitibʔa ṭaṛaawa . nabiil ʔalli inn ʕandukum biyibʔa fiih maṭaṛ fiṣṣeef . ahi di lħaaga lli ana mistaɣrabalha . iħna ʕandina hina ddunya bitmaṭṭaṛ[23]	*Amal - Tell me, Marcia, is the weather at home [in the U.S.] at the end of July like it is here? It's very hot these days. But at night there's a breeze. Nabil told me that there [in the U.S.] it rains in the summer. This is what surprised me. Here, it rains in the winter[23].*

fiššita .

maršа - yabaxtukum bilgaww ilħilw btaʕkum . innaas hina tiʔdaṛ tirattib ʔaʕdaat filbalkoona aw filgineena ʕala ɣada aw ʕaša lamma lgaww yibʔa haṛṛ whumma mutaʔakkidiin inn iddunya miš ħatmaṭṭaṛ .

Marcia - *You're lucky to have such nice weather. People here can plan parties for lunch or dinner on the balcony or in the garden when the weather gets hot, and they can be sure that it won't rain.*

maahir - ya nabiil mumkin tigiib wilyam wimaṛša ʕandi filmaktab bukṛa billeel issaaʕa sabʕa . issimsaaṛ ħaykuun mawguud ʕandi taħt taṣaṛṛufhum , yifahhimuuh eeh illi humma ʕawziinu wiyaxdu minnu mʕaad yinasibhum ʕašaan yiʔabluuh baʕd bukṛa ṣṣubħ yifaṛṛaghum ʕala lli ʕandu .

Mahir - *Nabil, you can bring William and Marcia to my office tomorrow night at 7:00. The* *simsaar* *[real estate agent] will be there at their disposal. They can explain to him what they want and make a suitable appointment to meet him the day after tomorrow in the morning so he can show them what [apartments] he has.*

nabiil - ana bukṛa billeel mašɣuul laazim aṛuuħ aʕazzi waaħid ṣaħbi ibn xaltu twaffa . ʔaṛeet innaʕy filʔahṛaam innihaṛda .

Nabil - *I'm busy tomorrow night - I have to go offer condolences to a friend of mine whose cousin died. I read the obituary in Al-Ahram today.*

nadya - ana fadya ya nabiil . aagi axudhum wawaddiihum maktab maahir wafḍal maʕaahum liɣaayit ma yxaḷḷaṣu maʕa ssimsaaṛ , wibaʕdeen araggaʕhum hina .

Nadia - *I'm free, Nabil. I'll come pick them up and take them to Mahir's office and stay with them until they finish with the simsaar, and then bring them back here.*

maršа - ana lħaʔiiʔa mašɣuula biħkaayit inn iħna nilʔa daada lžoon .

Marcia - *To tell the truth, I'm concerned about finding a nanny* [dada] *for John.*

nadya - ilmawḍuuʕ da xalliih ʕala ḷḷah wʕalayya ana .

Nadia - *Leave this matter up to God, and to me. I know a good nanny for*

ana aʕṛaflik daada kwayyisa kaanit bitištayal ʕand gamaaʕa amrikaan safru lʔusbuuʕ illi faat . bukṛa ṣṣubħ in šaaʔ aḷḷaah akallimhaalik wattifiʔlik maʕaaha ʕala mʕaad titʔablu fiih maʕa baʕḍ . win šaaʔ aḷḷaah tiʕgibik .	you who used to work for an American family who left [went home] last week. Tomorrow morning I'll call her for you and arrange an appointment with her to get together. I hope you will like her.
marša - yasalaam ! ahi di tibʔa xidma kbiira ʔawi .	*Marcia* - Fantastic! That would be a big favor.
nadya - ya sitti wala xidma kbiira wala ħaaga .	*Nadia* - My dear, don't mention it. [It's not a big favor at all.]
dawuud - ʔulli ya wilyam tiħibbu tiħḍaṛu faṛaħ maṣri ? ibn uxti ħayitgawwiz yoom talaata wʕišriin fiššahṛ , wiyiħṣallina ššaṛaf law ħaḍaṛtu .	*Daoud* - Tell me, William, would you like to attend an Egyptian wedding? My nephew is getting married the 23rd of this month and we would be honored if you came.
wilyam - di tibʔa furṣa mumtaaza lmarša wliyya , ʕašaan naaxud fikra ʕan ilʔafṛaaħ ilmaṣriyya .	*William* - This will be an excellent opportunity for Marcia and me to get an idea of Egyptian weddings.
marša - ṛabbina ydiim afṛaħkum[24].	*Marcia* - May God keep you happy[24].
amaal - tiʕiiši[25] yasitti . ʕuʔbaal ibnik[26]. yaḷḷa ya dawuud , laazim nimši ʕašaan ilgamaaʕa yistirayyaħu .	*Amal* - God keep you[25], my dear. May your son be next [to get married][26]. Let's go, Daoud, we must go so these people can rest.
dawuud - yaḷḷa . zayy ma ʔultilak ya wilyam , iza ħtagt liʔayy ħaaga ana taħt amṛak .	*Daoud* - Let's go. Like I told you, William, if you need anything I'm at your service.
wilyam - alf šukṛ .	*William* - Thanks very much.

fariida - maʕa ssalaama[27] ya ʕammi[28], maʕa ssalaama ya maama , maʕa ssalaama ya maahir . ɦanšuufik bukṛa ya nadya .	*Farida* -	*Good-bye*[27], *Uncle*[28] *[Daoud], good-bye Mom. Good-bye Mahir. We'll see you tomorrow, Nadia.*

... ...

marša - ya baxtik ya fariida ɦamaaki wɦamaatik wisalayfik naas luṭaaf ʔawi .	*Marcia* -	*You're lucky, Farida, your in-laws [father-, mother-, brother- and sister-in-law] are very nice people.*
nabiil - intu kamaan naas mumtaziin .	*Nabil* -	*You too are wonderful people.*
fariida - taʕaalu nuʔʕud filbalkoona lbaɦriyya winaaxud fingaal šaay .	*Farida* -	*Let's go sit on the north balcony and have a cup of tea.*

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الدرس السادس

عند نبيل وفريده في القاهره

فريده — حمدالله على السلامه[1] يا مارشا ، حمدالله على السلامه يا وليم ، انتم نورتوا القاهره .

وليم — الف شكر ، منوره بوجودكم .

مارشا — احنا ياجماعه تعبناكم معانا ومش عارفين نشكركم ازاى . كفايه انكم استنتونا على المطار واخدتونا عندكم . ومن ساعة مادخلنا لغاية دلوقت وانتم غامرينا بكرمكم[2].

نبيل — ياستى العفو . دا واجب علينا[3]. ماتتصوريش فريده فرحت قد ايه ساعة ماشافتكم فى المطار . المهم ، قولوا لى ، رحلتكم كانت مريحه ولاّ ايه ؟

مارشا — مريحه قوى . ماكانش فيه اى تعب . قمنا من ديترويت على لندن ، بيّتنا فيها ليله عشان جون يرتاح ، وبعدين من لندن للقاهره خدنا طيارة شركة مصر للطيران[4]، كانت مريحه . قامت فى ميعادها ووصلت فى ميعادها ، والخدمه كانت كويسه .

نبيل — والاجراءات الجمركيه[5] ؟

وليم — كانت سهله . موظف الجمرك انبسط قوى لما مليت الاقرار الجمركى بتاعى بالعربى ، وكلمته بالعربى . قال لى " اهلا وسهلا ، حمدالله على السلامه " .

مارشا — الحقيقه احنا من ساعة ماوصلنا واحنا حاسين ان كل واحد

بيحاول يساعدنا على قدّ ما يقدر .

نبيل — انتم النهارده الصبح تستريحوا وتوضبوا حاجتكم . بعد الضهر والدى ووالدتى واخواتى حيزورونا عشان يسلموا عليكم . وحتقابلوا اخويا ماهر المحامى اللى قلت لكم انه حيساعدكم فى موضوع السكن .

مارشا — ياسيدى الف شكر . تعبناكم انتم ويظهر اننا حنتعب العيله كلها معانا .

نبيل — ياستى تعبكم راحه[6] . ان شاء الله النهارده ننظّم لكم برنامج فسح وزيارات لمدة اسبوع . عاوزين نفرجكم على القاهره قبل ولا ما ينشغل فى الدراسه .

مارشا — ماتنساش يادكتور نبيل ان انا كمان حاشتغل لانى عاوزه اعمل بحث عن الفن المعمارى فى مصر . انت عارف طبعا يادكتور نبيل ان القاهره فيها عدد كبير من المساجد[7] والكنايس القديمه اللى لها طابع معمارى خاص بيها يهمنى دراسته . يعنى مثلا احب ازور جامع عمرو ابن العاص[8]، والجامع الازهر[9] وجامع احمد ابن طولون[10]، وجامع السلطان حسن[11] . وعاوزه ازور جامع الناصر ابن قلاوون[12] وجامع محمد على[13] فى القلعه[14] . وكمان احب ازور الكنيسه المعلقه[15]، وكنيسة ابو سرجه[16]، وكنيسة العدرا[17]، وكنيسة مارجرجس[18]، والكتدرائيه الجديده[19] .

نبيل — احنا لازم ناخدكم المتحف المصرى ، ومتحف الفن الاسلامى ، والمتحف القبطى . وناخدكم كمان الهرم تتفرجوا على الصوت والضوء[20] ان شاء الله . ودلوقت نسيبكم ترتاحوا لغاية ميعاد الغداء .

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نبيل — اهلا يابابا ، اهلا ياماما ، اهلا ناديه ، اهلا ماهر
اتفضلوا . وليم ومارشا بيكر .

آمال — اهلا وسهلا . نورتوا مصر . امال فين جون؟

فريده — نايم ياماما .

ناديه — عمره قد ايه ؟

مارشا — سنه ونص .

ناديه — ربنا يخليه لك .

مارشا — متشكره قوى .

نبيل — يامارشا ، ناديه صيدليه ، عندها اجزخانه[21] فى البلد . لو
حبيتى اى حاجه لجون ، اكل او فيتامينات مثلا هى تجيبه
لك لغاية عندك .

ناديه — بكل سرور . اى حاجه انت عاوزاها .

مارشا — متشكره قوى . انتم ياجماعه غامرينا بخيركم .

داود — ان شاء الله تكونوا استريحتوا بعد رحلتكم الطويله .

وليم — الحمد لله .

داود — فيه اى خدمه نقدر نقوم بيها ؟ احنا كلنا تحت امركم[22].

وليم — كتر خيرك يا استاذ داود . الدكتور نبيل وفريده مش مخليينا
محتاجين لحاجه .

امال — قولى لى يامارشا ، الجو عندكم فى اواخر يوليو بيبقى زى
هنا كدا ؟ اليومين دول حر قوى هنا . لكن بالليل بتبقى
طراوه . نبيل قال لى ان عندكم بيبقى فيه مطر فى الصيف .
اهى دى الحاجه اللى انا مستغربه لها . احنا عندنا هنا
الدنيا بتمطر[23] فى الشتاء .

مارشا — يابختكم بالجو الحلو بتاعكم . الناس هنا تقدر ترتب قعدات

فى البلكونه او في الجنينه على غداء أو عشاء لما الجو يبقى حر ، وهم متأكدين ان الدنيا مش حتمطر .

ماهر – يانبيل ممكن تجيب وليم ومارشا عندى فى المكتب بكره بالليل الساعه سبعه . السمسار حيكون موجود عندى تحت تصرفهم . يفهّموه ايه اللى هم عاوزينه وياخدوا منه ميعاد يناسبهم عشان يقابلوه بعد بكره الصبح يفرجهم على اللى عنده .

نبيل – انا بكره بالليل مشغول لازم اروح اعزى واحد صاحبى ابن خالته اتوفى . قريت النعى فى الاهرام النهارده .

ناديه – انا فاضيه يا نبيل . اجى اخدهم واوديهم مكتب ماهر وافضل معاهم لغاية ما يخلّصوا مع السمسار ، وبعدين ارجّعهم هنا .

مارشا – انا الحقيقه مشغوله بحكاية ان احنا نلقى داده لجون .

ناديه – الموضوع داخليه على الله وعليّ انا . انا اعرف لك داده كويسه كانت بتشتغل عند جماعه امريكان سافروا الاسبوع اللى فات . بكره الصبح ان شاء الله اكلمها لك واتفق لك معاها على ميعاد تتقابلوا فيه مع بعض . وان شاء الله تعجبك .

مارشا – ياسلام اهى دى تبقى خدمه كبيره قوى .

ناديه – ياستى ولا خدمه كبيره ولا حاجه .

داود – قول لى ياوليم تحبوا تحضروا فرح مصرى ؟ ابن اختى حيتجوز يوم تلاته وعشرين فى الشهر ، ويحصل لنا الشرف لو حضرتوا .

وليم – دى تبقى فرصه ممتازه لمارشا ولىّ ، عشان ناخد فكره عن الافراح المصريه .

مارشا – ربنا يديم افراحكم.[24]

امال – تعيشى[25] يا ستى . عقبال ابنك.[26] يلاّ ياداود ، لازم نمشى عشان الجماعه يستريحوا .

داود — يلا ّ . زي ماقلت لك ياوليم ، اذا احتجت لاي حاجه انا تحت امرك .

وليم — الف شكر .

فريده — مع السلامه ياعمي [28] ، مع السلامه ياماما [27] ، مع السلامه ياماهر ، حنشوفك بكره ياناديه .

مارشا — يابختك يافريده حماك وحماتك وسلايفك ناس لطاف قوي .

نبيل — انتم كمان ناس ممتازين .

فريده — تعالوا نقعد في البلكونه البحريه وناخد فنجال شاي .

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VI.2 /maʕaalim ilqaahiṛa/

ilqaahiṛa kullaha matħaf kibiir - yaʕni lwaaħid yiʔdaṛ yiwṣifha biʔinnaha akbar matħaf filʕaalam filhawaaʔ iṭṭalq . fiiha asaaṛ ilħaḍaaṛa lmaṣriyya lʔadiima wilħadiisa gamb baʕḍ : ilʔahṛamaat wabu lhool illi tbanu min ħawaali xamas talaaf sana , wiʕadad kibiir min ilkanaayis illi tbanit filqaṛn ilxaamis ilmilaadi , wiħawaali alf gaamiʕ minha gawaamiʕ ʕumṛaha aktaṛ min alf sana . wilʔalʕa lli banaaha ṣalaaħ iddiin filqaṛn illiṭnaašaṛ . wilʕimaṛaat ilħadiisa winaṭiħaat issaħaab zayy ayy ʕaaṣima min ilʕawaaṣim ilkibiira filʕaalam .

ilwaaħid filqaahiṛa yiħtaaṛ yišuuf eeh walla eeh . wiʕašaan kida miš min issahl waḍʕ birnaamig yiħaʔʔaʔ lissaayiħ innu yšuuf kull ħaaga wiyitʕaṛṛaf ʕala kull maʕaalim ilqaahiṛa . wiħanħaawil wiħna binitkallim ʕan maʕalimha innina niqtiṣir ʕala ahammaha .

awwil ħaaga laazim ilwaaħid yizuṛha hiyya

LANDMARKS OF CAIRO

Cairo itself is a great museum - i.e. one can describe it as the largest open-air museum in the world. There, monuments of the ancient and modern Egyptian civilizations are found side-by-side: the pyramids and the sphinx, which were built about five thousand years ago, and many churches which were built in the fifth century A.D., and about one thousand mosques, some of them more than a thousand years old. And the Citadel which Saladin built in the twelfth centry. The modern buildings and the skyscrapers are like [those in] any of the great capitals of the world.

In Cairo one is at a loss to decide what to see. Because of this it is not easy to plan a program which will allow the tourist to see everything and to acquaint himself with all the landmarks of Cairo. We will try in talking about its landmarks to confine ourselves to the most important ones.

The first place one must visit is the Egyptian [National]

lmatḥaf ilmaṣri ,[29] fiih tuḥaf wiknuuz firʕoniyya ʕumṛaha alaaf issiniin , wifiih ooḍa maʕṛuuḍ fiiha mumyaat miḥannaṭa . ṣaḥiiḥ fiih mataaḥif filʕaalam fiiha tuḥaf firʕoniyya zayy ilmatḥaf ilbriṭaani , willuuvr fipariis wilmitrupolitan finyuyork wiγerha , laakin ilmatḥaf ilmaṣri fiih akbaṛ magmuuʕa min ittuḥaf ilfirʕoniyya filʕaalam . wilmatḥaf maftuuḥ yawmiyyan lilgumhuuṛ birasm duxuul baṣiiṭ .

taani ḥaaga ssaayiḥ laazim yizuuṛ il?ahṛamaat wabu lhool ,[30] widi bituʕtabaṛ min ʕagaayib iddunya ssabʕa . ilmanẓar hinaak ṛaa?iʕ billeel wibinnahaaṛ , wilmanṭi?a kullaha malyaana asaaṛ tišhad biʕaẓamit ilfaṛaʕna wtaqaddumhum witxalli lwaaḥid yiḥiss biḍḍa?aala whuwwa byitfaṛṛag ʕaleeha wiyušʕuṛ biʕaẓamit madaniyya ʕumṛaha xamas talaaf sana .

wilmatḥaf il?ibṭi[31] biyuʕtabaṛ min il?amaakin illi ssuyyaaḥ biyḥibbu yzuṛuuha filqaahiṛa . wida fiih magmuuʕit tuḥaf wimaxṭuṭaat biyirgaʕ tarixha

Museum,[29] which contains Pharaonic art objects and treasures thousands of years old, and a room where embalmed mummies are displayed. It is true that there are museums in the world which contain Pharaonic art objects, like the British Museum, the Louvre in Paris, the Metropolitan in New York and others, but the Egyptian Museum has the largest collection of Pharaonic art objects in the world. The museum is open to the public daily for a small entrance fee.

The second thing the tourist must visit is the pyramids and the Sphinx[30] which are considered among the seven wonders of the world. The view there is wonderful both by day and at night, and the whole area is full of monuments which testify to the greatness of the Pharaohs and their [civilization's] advancement and make one feel very small when he looks at them, and senses the greatness of a civilization five thousand years old.

The Coptic Museum[31] is [considered] one of the places that tourists like to visit in Cairo. It has a collection of art objects and manuscripts dating back to the early centuries

ila lquṛuun il?uula lmiladiyya , wibtiddi fikra wadḥa ʕan iddiyaana wilfann wissaqaafa l?ibṭiyya .

wiḥayy maṣr il?adiima fiih kanaayis ?ibṭiyya ahammaha kiniisit abu sirga wilkiniisa lmiʕalla?a illi tbanu filqaṛn ilxaamis ilmilaadi .

ḥayy il?azhaṛ kullu yiddiik fikra ʕan niẓaam ilḥayaah filʕuṣuuṛ ilwuṣta fmaṣr : xaan ilxaliili , wilmuski , wissaaɣa bišawariʕhum iddayya?a widakakinhum illi ʕala lgambeen . wida huwwa lḥayy illi fiih ilgaamiʕ il?azhaṛ[32] illi luh ahammiyyitu iddiniyya wissaqafiyya filʕaalam il?islaami kullu .

wimin il?amaakin illi tistaḥi?? izziyaaṛa matḥaf ilfann il?islaami[33] li?ann fiih akbaṛ magmuuʕa naadira min il?asaaṛ wilmaxṭuṭaat il?islamiyya .

wissaayiḥ lamma yizuuṛ il?alʕa yišuuf gaamiʕ ibn qalawoon wigaamiʕ miḥammad ʕali , wimatḥaf ?aṣr ilgawhaṛa lli kaan maqaṛṛ sakan ḥukkaam maṣr filqaṛn ittisaʕṭaašaṛ .

of the Christian era, and these give a clear idea of the Coptic religion, art, and culture.

In the district of Old Cairo there are Coptic churches, the most important of which are the church of Abu Sirga and the Hanging Church [El-Moallaqa] , which were built in the fifth century A.D.

The Azhar district as a whole gives you an idea of the life style in medieval Egypt: Khan El-Khalili, the Muski and the gold bazaar with their narrow streets and their shops on both sides. This is the district where Al-Azhar mosque,[32] which has religious and cultural significance throughout the Islamic world, is located.

One of the places which is worth visiting is the Museum of Islamic Art[33] because it contains the largest collection of rare Islamic objects and manuscripts.

When the tourist visits the Citadel he sees the mosques of Ibn Qalawun and Mohammad Ali and the Gawhara Palace Museum which was the residence of the rulers of Egypt in the nineteenth century.

wimin ilmaʕaalim ilɦadiisa lli ssuyyaaɦ biyɦibbu yitfaṛṛagu ʕaleeha li?annaha bituṛbuṭ il?adiim bilgidiid , ʕaṛḍ iṣṣooṭ widḍuu? illi gamb ilhaṛam wida byit?addim biluɣaat muxtalifa . wifiih ʕaṛḍ taani liṣṣooṭ widḍuu? fil?alʕa .

One of the modern sights which tourists like to see because it links the old and the new [civilizations] is the Sound and Light show near the pyramids, which is presented in a variety of languages. There is another Sound and Light show at the Citadel.

buṛg ilqaahiṛa[34] biyuʕtabaṛ min maʕaalim ilqaahiṛa lɦadiisa . irtifaaʕu miyya wtamaniin mitr , wifiih maṭʕam wikafitiirya , witi?daṛ titfaṛṛag minnu ʕala lqaahira kullaha . ilmanẓaṛ billeel badiiʕ giddan .

The Cairo Tower[34] is [considered] one of the modern landmarks of Cairo. Its height is one hundred and eighty meters and it has a restaurant and cafeteria. From it you can view the whole city of Cairo. The view at night is magnificent.

sahaṛaat ilqaahiṛa billeel mutanawwiʕa . fiih iṭṭaabiʕ iššar?i zayy iṛṛa?ṣ iššar?i wiʕaṛḍ fira? ilfunuun iššaʕbiyya , wifiih issahaṛaat illi matixtilifš ʕan ilmawguud fi?ayy madiina ɣaṛbiyya .

Night life in Cairo is varied. There is the Eastern type like Near Eastern dancing and folk dance programs, and there are entertainments which do not differ from those found in any Western city.

wigneent ilɦayawanaat[35] figgiiza min akbaṛ ganaayin ilɦayawanaat filʕaalam . wibyitṛaddad ʕaleeha yawmiyyan ʕadad kibiir min izzuwwaaṛ .

The zoo[35] at Giza is one of the largest zoos in the world. A great number of visitors visit it daily.

suyyaaɦ kitiir biyɦibbu yṛuuɦu ɦilwaan . wiɦilwaan ḍaaɦiya min ḍawaaɦi ilqaahiṛa , mašhuuṛa bimiyahha lmaʕdiniyya wgawwaha lgaaf , wiʕašaan

Many tourists like to go to Helwan. Helwan is one of the suburbs of Cairo, famous for its mineral waters and its dry air. Because of this it has baths and

kida fiiha ħammamaat wimaraakiz ʕilaag ṭabiiʕi wibtigtizib ʕadad kibiir min izzuwwaar̦ .

natural cure centers which attract a great number of visitors.

zayy ma ʔulna filʔawwil , ilqaahir̦a fiiha lʔadiim wilgidiid . wiħatta mayadinha tlaaʔi fiiha tamasiil ḍaxma lšaxṣiyyaat kaan laha šaʔnaha ftariix maṣr ilʔadiim wilħadiis .

As we said at the beginning, Cairo has in it the old and the new. Even in its squares you find huge statues of personalities who have played a role in the history of Egypt, ancient and modern.

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معالم القاهـــــــــره

LANDMARKS OF CAIRO

القاهره كلها متحف كبير – يعنى الواحد يقدريوصفها بأنهـــا أكبر متحف فى العالم فى الهواء الطلق . فيها آثار الحضاره المصريـــه القديمه والحديثه جنب بعض : الأهرامات وأبو الهول اللى اتبنوا مـــن حوالى خمس الاف سنه ، وعدد كبير من الكنايس اللى اتبنت فـــى القرن الخامس الميلادى ، وحوالى الف جامع منها جوامع عمرها اكتر مـــن الف سنه . والقلعه اللى بناها صلاح الدين فى القرن الاتناشـــــر . والعمارات الحديثه وناطحات السحاب زى اى عاصمه من العواصم الكبيـره فى العالم .

الواحد فى القاهره يحتار يشوف ايه ولاّ ايه . وعشان كدا مـــش من السهل وضع برنامج يحقق للسايح انه يشوف كل حاجه ويتعرّف على كل معالم القاهره . وحنحاول واحنا بنتكلم عن معالمها اننا نقتصر على أهمها .

أول حاجه لازم الواحد يزورها هى المتحف المصرى[29] ، فيه تحف وكنوز فرعونيه عمرها آلاف السنين ، وفيه أوضه معروض فيها موميات محنطه . صحيح فيه متاحف فى العالم فيها تحف فرعونيه ، زى المتحف البريطانى واللوفر فى باريس والمتروبوليتان فى نيويورك وغيرها ، لكن المتحـف المصرى فيه أكبر مجموعه من التحف الفرعونيه . والمتحف مفتوح يوميا للجمهور برسم دخول بسيط .

تانى حاجه السايح لازم يزور الاهرامات وابو الهول[30] ، ودى بتعتبـر من عجائب الدنيا السبعه . المنظر هناك رائع بالليل وبالنهار ،والمنطقه كلها مليانه آثار تشهد بعظمة الفراعنه وتقدمهم وتخلى الواحد يحس بالضآله وهو بيتفرج عليها ويشعر بعظمة مدنيّه عمرها خمس آلاف سنه .

والمتحف القبطي[31] بيعتبر من الاماكن اللى السياح بيحبوا يزوروها في القاهره . ودا فيه مجموعة تحف ومخطوطات بيرجع تاريخها الى القرون الأولى الميلاديه ، وبتدى فكره واضحه عن الديانه والفن والثقافه القبطيه .

وحيّ مصر القديمه فيه كنايس قبطيه أهمها كنيسة أبو سرجه والكنيسه المعلقه اللى اتبنوا في القرن الخامس الميلادى .

حيّ الازهر كله يديك فكره عن نظام الحياه في العصور الوسطى في مصر : خان الخليلى ، والموسكى ، والصاغه بشوارعهم الضيقه ودكاكينهم اللى على الجنبين . ودا هو الحى اللى فيه الجامع الأزهر[32] اللى له أهميته الدينيه والثقافيه في العالم الاسلامى كله .

ومن الاماكن اللى تستحق الزياره متحف الفن الاسلامى[33] لان فيه اكبر مجموعه نادره من الآثار والمخطوطات الاسلاميه .

والسايح لما يزور القلعه يشوف جامع بن قلاوون وجامع محمد على ، ومتحف قصر الجوهره اللى كان مقر سكن حكام مصر في القرن التسعتاشر .

ومن المعالم الحديثه اللى السياح يحبوا يتفرجوا عليها لانها بتربط القديم بالجديد ، عرض الصوت والضوء اللى جنب الهرم ودا بيتقدم بلغات مختلفه . وفيه عرض تانى للصوت والضوء في القلعه .

برج القاهره[34] بيعتبر من معالم القاهره الحديثه . ارتفاعه ميه وتمانين متر ، وفيه مطعم وكافتيريا ، وتقدر تتفرج منه على القاهره كلها . المنظر بالليل بديع جدا .

سهرات القاهره بالليل متنوعه . فيه الطابع الشرقى زى الرقص

الشرقى وعرض فرق الفنون الشعبيه ، وفيه السهرات اللى ما تختلفش عن الموجود فى أي مدينه غربيه .

وجنينة الحيوانات[35] فى الجيزه من اكبر جناين الحيوانات في العالم . وبيتردد عليها يوميا عدد كبير من الزوار .

سياح كتير بيحبوا يروحوا حلوان . وحلوان ضاحيه من ضواحى القاهره ، مشهوره بمياهها المعدنيه وجوها الجاف ، عشان كدا فيها حمامات ومراكز علاج طبيعى وبتجتذب عدد كبير من الزوار .

زى ما قلنا فى الاول ، القاهره فيها القديم والجديد . وحتى ميادينها تلاقى فيها تماثيل ضخمه لشخصيات كان لها شأنها فى تاريخ مصر القديم والحديث .

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VI.3 Cultural Notes

1. /ħamdilla ʕassalaama/ "Thank God for your safety" is a complementary phrase said to a traveller on arrival. It could also be said to someone upon his recovery from an illness. Other variants of the phrase are /ħamdilla ʕala ssalaama ~ ħamdilla ʕala salamtak/.

2. /ɣamrinna bkaṛamkum/ "you have overwhelmed us with your hospitality [generosity]" is a phrase expressing thanks.

3. /da waagib ʕaleena/ "We consider this our obligation". The phrase, here, expresses how hospitality to visitors is regarded by an Egyptian.

4. /širkit maṣr liṭṭayaṛaan/ "Egypt Air". This is the National Egyptian Air Lines with carriers connecting Cairo with the main capitals of the world as well as domestic service.

5. /ilgumṛuk/ "customs"; /il?igṛa?aat ilgumṛukiyya/ "customs procedures"; /iṛṛusuum ilgumṛukiyya/ "customs duties"; /il?iqṛaaṛ ilgumṛuki/ "customs declaration form".

6. /taʕabak ṛaaħa/ , /taʕabik ṛaaħa/ , /taʕabkum ṛaaħa/ , literally "Getting tired while doing something for you gives a feeling of comfort". This is a phrase which is equivalent to the English idiom "it's nothing", "it's no bother at all."

7. /masgid/ = /gaamiʕ/ and their plurals /masaagid/ , /gawaamiʕ/ "mosque", places for assembly for worship and prayer for Muslims.

8. Amr Ibn El-Aas mosque was built in 642 A.D. by Amr Ibn El-Aas, the Muslim Arab general who conquered Egypt in 641. This was the first mosque to be built in Egypt and it has been well preserved through renovations.

9. Al-Azhar mosque was built by Gawhar El-Siqqilli in 970-972 both as a mosque and a school. It was named Al-Azhar after Fatma El-Zahraa, the Prophet's daughter.

10. The Tulunid Mosque is located in the Sayyida Zeinab district and was built in 876-878 A.D. by Ahmad Ibn Touloun. It is a masterpiece of fine Islamic architecture with its niche covered with marble and gold mosaic, flanked by two marble pillars with plant-shaped crowns.

11. The Mosque and School of Sultan Hassan near the Citadel was completed in the 14th Century A.D. [1356-1365 A.D.]. The beauty of the Kufic script on the walls of its south-halls attracts the admiration of many tourists.

12. The college mosque of El-Nasser Mohammad Ibn Qalawun was built in 1335 A.D.

13. The Mohammad Ali Mosque, also known as the Alabaster Mosque was built in Saladin's Citadel in 1830 A.D.

14. /il?al?a/ "The Citadel". This is Saladin's Citadel which he built in 1183 A.D. on a hill dominating Cairo. It contains various important Islamic monuments and the well of Joseph, said to have been dug by Joseph (son of Jacob).

15. El-Moallaqa Church, was built on the southern gate of Babylon [in old Cairo] in the 5th Century A.D. and that is why it is called Moallaqa /miʕalla?a/ or 'Hanging'. The church is famous for its beautiful marble pulpit and balcony. Its southern wall is decorated by a wonderful collection of rare icons.

16. The Abu Sirga Church [St. Sergius] is also in old Cairo and dates from the 5th Century. It is built over the cave where the Holy Family stayed. The cave and its well are visited by hundreds of worshippers.

17. *The Church of the Virgin, Pot of Basil* /kiniisit ilʕadra ʔaṣriyyit irrihaan/ *dates from the 8th Century and has a rare collection of icons.*

18. *Mari Girgis [St. George] Church, in old Cairo, dates back to the 13th Century and is built on the ruins of the old St. George Church, which was ruined by a fire about 100 years ago. All that is left of the old edifice is a room known as the Hall of Nuptials. The key to the Hall is kept in the Coptic Museum.*

19. *The New Coptic Cathedral at El-Abbasiyya was built in 1968 and is a great center of religious activities.*

20. *"Son et lumière", "Sound and light". This program at the pyramids is a show that goes on every day after sunset. The shows are in four languages [English, French, German and Arabic]. Local newspapers specify the language and time of the shows.*

21. /agzaxaana/ *'drugstore, pharmacy'. An Egyptian pharmacy is confined to the sale of medicine, medical supplies and cosmetics. No food, household utensils, etc. are sold in an Egyptian drugstore.*

22. /iħna taħt amṛukum/ , /ana taħt amṛak/ *'at your disposal"; literally "under your orders".*

23. /iddunya bitmaṭṭaṛ/ , *literally 'the world rains', meaning 'it rains'.*

24. /ṛabbina yidiim afṛaħkum/ *'May God make you have everlasting happiness' is a form expressing one's best wishes on the occasion of a wedding.*

25. /tiʕiiš/ , /tiʕiiši/ , *meaning literally 'may you live [long]' and is a phrase which simply means 'thank you'.*

26. /ʕuʔbaal ibnik/ , /ʕuʔbaalik/ , /ʕuʔbaal ʕandik/, *here* /ʕuʔbaal/ *means 'wishing the same for...'. This phrase is mentioned on happy occasions [here: wedding].*

27. /maʕa ssalaama/, *literally means '[go] with peace,' which means 'goodbye'; the response is* /aḷḷaah yisallimak/, *literally 'may God make you safe' which means 'goodbye' as a response.*

28. /ya ʕammi/ *literally 'my uncle' is here used as a form of address from Farida to her father-in-law Daoud. See Cultural Text #10: Family Relations.*

29. /ilmatħaf ilmaṣri/ *'the Egyptian Museum' [See Map p.370.] at El-Tahrir Square is an enormous storehouse of Egyptian monuments, dating back to 3000 B.C.*

30. /il?ahṛamaat wabu lhool/ *'the pyramids and the Sphinx'. The great pyramid was built by Cheops* /xufu/ *of the 4th Egyptian dynasty [2680-2560 B.C.]. The Second pyramid was built by Chephren* /xafṛaʕ/, *son of Cheops. The third pyramid was built by Mycerinus* /manqaṛaʕ/, *son of Chephren. The Sphinx is a collosal statue with the body of a lion and a human face carved out of the stone of the cliff in front of the second pyramid (probably by Chephren).*

31. /ilmathaf il?ibṭi/ *'the Coptic Museum' lies in Old Cairo and contains early Christian relics, textiles, icons, scriptures and manuscripts.*

32. *Al-Azhar [972 A.D.] is the first School-Mosque built in Cairo that contributed significantly to a great cultural and religious awakening. It is considered one of the oldest universities in the world.*

33. /matħaf ilfann il?islaami/ *" Islamic Art Museum", at Ahmad Maher Square is in the same building which houses the famous* /daar ilkutub/ *the National Public Library. It contains a large collection of Islamic articraft which illustrates the different styles of Islamic art: Persian, Turkish and Mamluk.*

34. /buṛg ilqaahiṛa/ *'Cairo Tower' [See Map page 370.]*

35. /gineenit ilħayawanaat/ *The Zoological Gardens [See Map page 370.]*

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iddars issaabiʕ — *UNIT SEVEN**

VII.1 muɦadsa — *Conversation*

ɦaflit widaaʕ wilyam wimarša ʕand ilʔustaaz dawuud .

William and Marcia's Good-bye Party at Daoud's

amaal - waḷḷa ɦatiwɦašuuna[1]. iɦna xadna ʕaleekum filmudda lʔuṣayyaṛa lli ʔaʕattuuha fmaṣr . issana faatit kaʔannaha usbuuʕ .

Amal - We're really going to miss you[1]. We've come to like you in the short period you've been in Egypt. The year passed as if it were a week.

marša - intu kamaan hatiwɦašuuna, wimaṣr kullaha ɦatiwɦašna wilaazim tišaṛṛafuuna fʔamerika .

Marcia - We'll miss you too and we'll miss Egypt. You must come visit [honor] us in America.

dawuud - ʕala lʕumuum inti ʕarfa ya marša lli yišrab min mayyit inniil laazim yirgaʕlaha taani[2], wiɦna mistanniyinkum issana lgayya in šaaʔ aḷḷaah .

Daoud - In any case, you know, Marcia, that whoever drinks from the water of the Nile must return [to it][2], and we're expecting you next year, God willing.

marša - laʔ , baʕd sanateen ya ustaaz dawuud lamma wilyam yixaḷḷaṣ risaalit idduktoṛaah bitaʕtu . iɦna nifsina inn wilyam yištaɣal filgamʕa lʔamrikiyya hina . maṣr ʕagabitna ʔawi wʕawziin nuʔʕud fiiha ʕala

Marcia - No, Mr. Daoud, after two years when William finishes his doctoral dissertation. We hope that William will work at the American University here. We like Egypt very much and we want to stay permanently if possible.

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* *Cultural Notes for Unit Seven begin on page 168.*

ṭuul law amkan .	
wilyam - yareet[3] . ana atmanna .	*William* - *Yes, I hope so[3].*
nadya - yataṛa liʔiitu maṣr zayy ma kuntu mutaṣawwirinha min ilkutub illi ʔarituuha ʕanha ʔabl ma tiigu ?	*Nadia* - *I wonder if you found Egypt as you imagined it from the books that you read about it before you came?*
maršа - liʔinaaha agmal biktiir . baṛḍu lwaaħid lamma yšuuf biʕeenu ɣeer lamma yiʔṛa aw yismaʕ .	*Marcia* - *We found it much more beautiful. Of course, when one sees something with his own eyes it's different from reading or hearing about it .*
wilyam - idduktooṛ teelor wiʕeltu idduuna fikra kuwayyisa ʕan maṣr . winašaṛaat wizart issiyaaħa wmaṣlaħit ilʔistiʕlamaat ilmaṣriyya mumtaaza wfiiha maʕlumaat muhimma . wana mittifiʔ maʕa marša fṛaʔyaha . ilwaaħid lamma yšuuf ilʔahṛamaat wiḍaxamitha wʕaẓamitha , ɣeer lamma yitfaṛṛag ʕala ṣuwaṛha .	*William* - *Dr. Taylor and his family gave us a good idea about Egypt. The publications of the Ministry of Tourism and the Egyptian Information Department are excellent and contain important information. I agree with Marcia - When one sees the pyramids and their size and grandeur, it's not like looking at pictures of them.*
amaal - ʔulilna ya marša eeh aktaṛ ħaaga ʕagabitik fimaṣr ?	*Amal* - *Tell us, Marcia, what did you like most in Egypt?*
marša - innaas . iššaʕb ilmaṣri .	*Marcia* - *The Egyptian people.*
amaal - min naħyit eeh ?	*Amal* - *In what respect?*
marša - ħagaat kitiira . ilʔagnabi fmaṣr yiħiss inn innaas ʕanduhum stiʕdaad lilmusaʕda wilxidma . marriteen talaata lamma ʕaṛabiyyitna wiʔfit fiššaariʕ , innaas gum min kull ħitta mutaṭawwiʕiin	*Marcia* - *Many things. The foreigner in Egypt feels that the people are willing to help and serve him . Two or three times when our car stopped in the street, people came from everywhere offering their help, with pleasure and with*

lilmusaʕda ʕan ṭiib xaaṭir wilibtisaama ʕala wiššuhum . ɦaaga tanya : il?iɦsaas bil?amn . ana ʕumṛi wana mašya lwaɦdi billeel hina mašaʕart bilxoof iṭlaaqan .

smiles on their faces. Another thing is the feeling of security. When I was walking alone at night here I never felt afraid at all.

fariida - wiṛa?yik eeh ya marša filʕeela lmaṣriyya ?

Farida - What do you think of the Egyptian family, Marcia?

marša - ana muʕgaba giddan bilʕeela lmaṣriyya , muʕgaba bitaṛaabuṭ afṛadha[4]. tilaa?i wlaad ilʕamm wiwlaad ilʕamma wiwlaad ilxaal wilxaala wil?aṛaayib winnasaayib mutaṛabiṭiin kulluhum . wimuʕgaba kamaan biɦtiṛaam iṣṣuɣayyaṛ minhum lilkibiir .

Marcia - I like the Egyptian family very much and I like the [close] ties of its members[4]. You find that the cousins, and relatives and in-laws are very close to each other. I also like the way the young [people] respect their elders.

nabiil - wiɣeer innaas ya marša eeh illi ʕagabik ?

Nabil - Besides the people, Marcia, what [else] did you like?

marša - ʕagabni lxuḍaaṛ iṭṭaaẓa , wilfakha ṭṭaẓa , wilʕeeš iṭṭaaẓa . kunt mabṣuuṭa inn ilɦagaat di ṛxiiṣa wa?daṛ ala?iiha f?ayy wa?t . wikamaan ʕagabitni lxadamaat illi bitla?iiha sitt ilbeet hina min ilmakwagi wṣabi ilba??aal wilbawwaab . innaas dool kulluhum biy?addimu xadamaat bitsahhil ʕala ssitt šuɣl ilbeet li?annuhum biygulha lɣaayit ʕandaha wiyi?ḍulha ṭaḷabatha .

Marcia - I liked the fresh vegetables, fruit and bread. I was pleased that these things are cheap and I could get them at any time. I also liked the services that the housewife receives here from the ironing man, the grocer's boy and the doorman. All these people render services which make housework easy for the housewife because they come right to her door and do what she needs [done].

dawuud - ṭayyib ʔulilna bṣaraaha eeh ilhaaga lli dayʔitik filmudda lli ʔaʕattuuha hina .	*Daoud -* *Okay, tell us frankly - what bothered you during your stay here?*
marša - mafiiš haaga dayʔitna bimaʕna nnaha sabbibit lina mataaʕib , innama aʔdaṛ aʔuul inn šawaariʕ ilqaahiṛa wimuwaṣalatha zahma ʔawi , aktaṛ min ma kunt ataṣawwaṛ .	*Marcia -* [Actually] *Nothing bothered us in the sense that it caused us problems, but I may say that the streets of Cairo and its* [public] *means of transportation are very crowded, more than I had imagined.*
wilyam - matinsiiš ya marša inn muʕẓam ʕawaaṣim ilʕaalam wimudunha lkibiira muzdahima . izdiyaad issukkaan muškila ʕaalamiyya fduwal kitiira .	*William -* *Don't forget, Marcia, that most of the world's capitals and its large cities are crowded. The increase in population is a world problem in many countries.*
marša - ʕala lʕumuum ihna habbeena lqaahiṛa wiʔaḍeena fiiha waʔt gamiil . itfaṛṛagna , witfassahna , wišufna lʔamaakin wilhagaat illi kunna bnihlam biiha . ana fakra wana filmadrasa lamma kaan ilmudarris biykallimna ʕan maṣr wʕan inniil wiʕan ilʔahṛamaat , wiʔinn ilhaḍaaṛa lʔinsaniyya badaʔit fiwaadi nniil , kunt bahlam bilyoom illi ašuuf fiih ilhagaat di bnafsi . wilhamdu lillaah hilmi thaʔʔaʔ .	*Marcia -* *In any case, we loved Cairo and we had a wonderful time here. We looked around* [at the city] *and saw the places and things that we had dreamed about. I remember when I was in school and the teacher used to tell us about Egypt and the Nile and the pyramids and that human civilization began in the Nile Valley, and I used to dream of the day when I would see these things for myself. And thank God, my dream has come true.*
nabiil - in šaḷḷa tikuunu ʔidirtu tkammilu lʔabhaas illi giitu maṣr ʕalašanha .	*Nabil -* *I hope you have been able to complete the research you came to Egypt to do.*

wilyam - aah . ilħamdu lillaah. ana baħsi xiḷiṣ kullu . ilħaʔiiʔa liʔiit maṛaagiʕ wimaxṭuṭaaṭ kitiira ʔawi - istafatt minha fʕamal ilbaħs . wilmuwaẓẓafiin fidaaṛ ilkutub[5] saʕduuni ktiir , wiʔamiin ilmaktaba kaan muhtamm bibaħsi , wiʕrift minnu inn mʕaah mažisteer fittariix ilʔislaami .	*William* - *Yes. My research is all finished. Actually, I found many references and manuscripts from which I benefitted in doing the research. The employees in Dar El-Kutub[5] helped me a great deal and the librarian was interested in my research, and I found out that he has a Master's degree in Islamic history.*
maahir - winti ya marša ?	*Mahir* - *And you, Marcia?*
marša - ana zuṛt kull ilʔamaakin ilʔasariyya lli kunt ʕawza ašufha , wxatt fikra waḍħa ʕan taṭawwuṛ ilfann ilmiʕmaari fmaṣr . aaxir gaamiʕ šuftu lʔusbuuʕ illi faat kaan gaamiʕ miħammad ʕali filʔalʕa .	*Marcia* - *I visited all the archeological sites that I wanted to see, and I got a clear idea of the development of architecture in Egypt. The last mosque I saw last week was the Mohammad Ali Mosque in the Citadel.*
maahir - ʕagabik ya marša ?	*Mahir* - *Did you like it, Marcia?*
marša - ʔawi . ilgaamiʕ kullu taʔriiban birruxaam baṛṛa wguwwa . wilafat naẓari ʔubbitu lkibiira wilʔaṛbaʕ ʔubab illi ħawaleeha .	*Marcia* - *Very much. The mosque is almost all of marble, inside and out. Its big dome attracted my attention, and the four domes around it.*
dawuud - zuṛti kanaayis ya marša ?	*Daoud* - *Did you visit any churches, Marcia?*
marša - aah . zuṛt kanaayis maṣr ilʔadiima . wiʕagabitni kniisit abu sirga , wilkiniisa lmiʕallaʔa lli tbanu filqaṛn ilxaamis ilmilaadi . wiʕrift inn kniisit abu sirga tbanit	*Marcia* - *Yes, I visited the churches of Old Cairo. I liked the Church of Abu Sirga and the Moallaqa Church which were built in the fifth century A.D. And I learned that the Church of Abu Sirga was built above the cave*

fooʔ ilkahf illi ʕaašit fiih ilʕaaʔila lmuqaddasa lamma kaanit fimaṣr .		*in which the Holy Family lived when they were in Egypt.*
fariida - xaḷḷaṣti kull muštarayaatik ya marša ?	*Farida -*	*Have you finished all your shopping, Marcia ?*
wilyam - marša law ʔaʕadit hina ʕašaṛ siniin miš ħatxaḷḷaṣ šira . kull ħaaga tšufha tiʕgibha wʕayza tištiriiha .	*William -*	*If Marcia stayed here ten years she wouldn't finish shopping. Everything she sees she likes and wants to buy it.*
marša - uskut inta ya wilyam . di fuṛṣit ilʕumṛ . išhadi nti ya fariida . innihaṛda ṣṣubħ wilyam kaan maʕaaya , wšufna mafṛaš ṣufṛa witnaašaṛ fuuṭa mašɣuliin šuɣl yadd , wišuɣluhum daʔiiʔ wigamiil ,wisiʕruhum munaasib , ʔuliili aštiriihum walla maštirihumš ? dool fiʔamerika ħaaga qayyima , witamanha murtafiʕ .	*Marcia -*	*Quiet, William! This is the chance of a lifetime. You tell him, Farida. This morning William was with me and we saw a hand-embroidered cloth with twelve napkins. Their decoration was delicate and the price was reasonable. Tell me, should I buy them or not? In America, these are very valuable and high-priced.*
fariida - ilmuhimm , ištaṛitiihum walla laʔ ?	*Farida -*	*Well, did you buy them or not?*
wilyam - ṭabaʕan ištarithum , wištarit foʔhum aṛbaʕ mafaariš ṣuɣayyaṛiin , hadaaya lʔaṣħabna fʔamerika .	*William -*	*Of course she bought them, and besides that she bought four small table cloths as gifts for our friends in the U.S.*
marša - ana aħsan ħaaga štaretha siggatteen . xadnaahum fiʔukazyoon . ħilwiin ʔawi wsiʕruhum kuwayyis .	*Marcia -*	*The best things I bought were two carpets we picked up at a sale. They're very pretty and the price was reasonable.*
amaal - mabṛukiin ʕaleekum[6].	*Amal -*	*Congratulations [blessings] on them[6].*
wilyam - aḷḷaah yibaarik fiiki .	*William -*	*Thank you. [God bless you].*

fariida -	yaʕni kull ɦagaatik wišunaṭik gahza dilwaʔt ʕašaan yoom ilʔaṛbaʕ illi gaay ?	*Farida -*	*You mean that all your things and suitcases are ready now for next Wednesday?*
marša -	taʔriiban , faḍilli aštiri šiwayyit ɦagaat ṣuɣayyaṛa min xaan ilxaliili wišwayyit ɦagaat tanya haštiriiha min iskindiriyya ʔabl ma naaxud ilmarkib .	*Marcia -*	*Almost. I still have to buy some little things from Khan El-Khalili and some other things from Alexandria before we board the ship.*
amaal -	ilwaaɦid ʔabl issafaṛ dayman kida , biyibʔa fzihnu ɦagaat kitiira yiɦibb yiʕmilha . in šaaʔ aḷḷaah kull ɦaaga titimm bixeer .	*Amal -*	*It's always that way before a trip - one has in mind many things he wants to do. I hope everything will be all right.*
nadya -	iɦna mistanniyiin minkum gawaab awwil ma tiwṣalu bissalaama . wimatinsiiš tibʕatiili ṣuwaṛ žoon .	*Nadia -*	*We'll be waiting for a letter from you as soon as you arrive safely. Don't forget to send me some pictures of John.*
marša -	in šaaʔ aḷḷaah .	*Marcia -*	*I will.*
nabiil -	ʕala fikra fiih ṭarḍ ṣuɣayyaṛ baʕtaah waldit samiir lisamiir wilayla , faʔiza makanš ʕandukum maaniʕ , agiibulkum bukṛa ṣṣubɦ , witwaṣṣaluuh lisamiir , winibʔa mutašakkiriin ʔawi witsallimulna ʕaleehum .	*Nabil -*	*By the way, there is a small package which Samir's mother sent to him and Layla, and if you don't mind I'll bring it to you tomorrow morning and you can deliver it to Samir. We'll be very grateful, and say hello to them for us.*
wilyam -	bikull suṛuuṛ . di ɦaaga baṣiiṭa . iɦna mahma ʕamalna , wimahma ʔulna miš	*William -*	*With pleasure. This is a simple matter. Whatever we do or say, we won't be able to*

ɦaniʔdaṛ niʕabbaṛ ʕan šukrina likum , win šaaʔ aḷḷaah nismaʕ ʕankum kull xeer .	*express our gratitude to you, and we hope to hear from you [only] good news.*

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الدرس السابع

حفلة وداع

وليم ومارشا عند الاستاذ داود

امال — والله حتوحشونا[1] . احنا خدنا عليكم فى المده القصيره اللى قعدتوها فى مصر . السنه فاتت كانها اسبوع .

مارشا — انتم كمان حتوحشونا ، ومصر كلها حتوحشنا . ولازم تشرفونا فى امريكا .

داود — على العموم انت عارفه يا مارشا اللى يشرب من مية النيل لازم يرجع لها تانى[2] ، واحنا مستنّيينكم السنه الجايه ان شاء الله .

مارشا — لاء ، بعد سنتين يا استاذ داود لما وليم يخلّص رسالة الدكتوراه بتاعته . احنا نفسنا ان وليم يشتغل فى الجامعه الامريكيه هنا . مصر عجبتنا قوى وعاوزين نقعد فيها على طول لو امكن .

وليم — يا ريت[3]. انا اتمنى .

ناديه — يا ترى لقيتوا مصر زى ما كنتوا متصورينها من الكتب اللى قريتوهاعنها قبل ما تيجوا ؟

مارشا — لقيناها اجمل بكتير . برضه الواحد لما يشوف بعينه غير لما يقرا او يسمع .

وليم — الدكتور تيلور وعيلته ادونا فكره كويسه عن مصر . ونشرات وزارة السياحه ومصلحة الاستعلامات المصريه ممتازه وفيها معلومات مهمه . وانا متّفق مع مارشا فى رأيها . الواحد لما يشوف

الاهرامات وضخامتها وعظمتها ، غير لما يتفرج على صورها .

امال — قولي لنا يا مارشا ايه اكتر حاجه عجبتك في مصر ؟

مارشا — الناس . الشعب المصرى .

امال — من ناحية ايه ؟

مارشا — حاجات كتيره . الاجنبى فى مصر يحس ان الناس عندهم استعداد للمساعده والخدمه . مرتين تلاته لما عربيتنا وقفت فى الشارع ، الناس جم من كل حته متطوعين للمساعده عن طيب خاطر والابتسامه على وشهم . حاجه تانيه : الاحساس بالامن. انا عمرى وانا ماشيه لوحدى بالليل هنا ما شعرت بالخوف اطلاقا .

فريده — ورأيك ايه يا مارشا فى العيله المصريه ؟

مارشا — انا معجبه جدا بالعيله المصريه ، معجبه بترابط افرادها.[4] تلاقى ولاد العم وولاد العمه وولاد الخال والخاله والقرايب والنسايب مترابطين كلهم . ومعجبه كمان باحترام الصغير منهم للكبير .

نبيل — وغير الناس يا مارشا ايه اللى عجبك ؟

مارشا — عجبنى الخضار الطازه والفاكهه الطازه والعيش الطازه . كنت مبسوطه ان الحاجات دى رخيصه واقدر الاقيها فى اى وقت . وكمان عجبتنى الخدمات اللى بتلاقيها ست البيت هنا من المكوجى وصبى البقال والبواب . الناس دول كلهم بيقدموا خدمات بتسهل على الست شغل البيت لانهم بيجوا لحد عندها ويقضوا لها طلباتها .

داود — طيب قولى لنا بصراحه ايه الحاجه اللى ضايقتك فى المده اللى قعدتوها هنا .

مارشا — مافيش حاجه ضايقتنا بمعنى انها سببت لنا متاعب ، انما اقدر اقول ان شوارع القاهره ومواصلاتها زحمه قوى ، اكتر من ما كنت اتصور .

وليم — ما تنسيش يامارشا ان معظم عواصم العالم ومدنها الكبيره مزدحمه . ازدياد السكان مشكله عالميه فى دول كتيره .

مارشا — على العموم احنا جينا القاهره وقضينا فيها وقت جميل . اتفرجنا ، واتفسحنا ، وشفنا الاماكن والحاجات اللى كنا بنحلم بيها . انا فاكره وانا فى المدرسه لما كان المدرس بيكلمنا عن مصر وعن النيل وعن الاهرامات ، وان الحضاره الانسانيه بدأت فى وادى النيل ، كنت باحلم باليوم اللى اشوف فيه الحاجات دى بنفسى . والحمد لله حلمى اتحقق .

نبيل — ان شاء الله تكونوا قدرتوا تكملوا الابحاث اللى جيتوا مصر علشانها .

وليم — آه — الحمد لله . انا بحثى خلص كله . الحقيقه لقيت مراجع ومخطوطات كتيره قوى استفدت منها فى عمل البحث . والموظفين فى دار الكتب[5] ساعدونى كتير ، وامين المكتبه كان مهتم ببحثى ، وعرفت منه ان معاه ماجستير فى التاريخ الاسلامى .

ماهر — وانت يامارشا ؟

مارشا — انا زرت كل الاماكن الاثريه اللى كنت عاوزه اشوفها ، وخدت فكره واضحه عن تطور الفن المعمارى فى مصر . آخر جامع شفته الاسبوع اللى فات كان جامع محمد على فى القلعه .

ماهر — عجبك يامارشا ؟

مارشا — قوى — الجامع كله تقريبا بالرخام بره وجوه . ولفت نظرى قبته الكبيره والاربع قبب اللى حواليها .

داود — زرتى كنايس يا مارشا ؟

مارشا — آه . زرت كنايس مصر القديمه . وعجبتنى كنيسة ابو سرجه ، والكنيسه المعلقه اللى اتبنوا فى القرن الخامس الميلادى . وعرفت ان كنيسة ابو سرجه اتبنت فوق الكهف اللى عاشت فيه العائله المقدسه لما كانت فى مصر .

فريده — خلصتى كل مشترياتك يا مارشا ؟

وليم — مارشا لو قعدت هنا عشر سنين مش حتخلّص شراء . كل حاجه تشوفها تعجبها وعايزه تشتريها .

مارشا — اسكت انت ياوليم . دى فرصة العمر . اشهدى انت يافريده . النهارده الصبح وليم كان معايا ، وشفنا مفرش سفره واتناشر فوطه مشغولين شغل يد ، وشغلهم دقيق وجميل ، وسعرهم مناسب قولى لى اشتريهم ولا ما اشتريهمش ؟ دول فى امريكا حاجه قيمه ، وتمنها مرتفع .

فريده — المهم ، اشتريتيهم ولّا لاء ؟

وليم — طبعا اشترتهم ، واشترت فوقهم اربع مفارش صغيرين ، هدايا لاصحابنا فى امريكا .

مارشا — انا احسن حاجه اشتريتها سجادتين خدناهم فى اوكازيون . حلوين قوى وسعرهم كويس .

امال — مبروكين عليكم [6].

وليم — الله يبارك فيك .

فريده — يعنى كل حاجاتك وشنطك جاهزه دلوقت عشان يوم الاربع اللى جاى ؟

مارشا — تقريبا ، فاضل لى اشترى شوية حاجات صغيره من خان الخليلى وشوية حاجات تانيه حاشتريها من اسكندريه قبل ما ناخد المركب .

امال — الواحد قبل السفر دايما كدا ، بيبقى فى ذهنه حاجات كتيره يحب يعملها . ان شاء الله كل حاجه تتم بخير .

ناديه — احنا مستنّيين منكم جواب اول ما توصلوا بالسلامه . وما تنسيش تبعتى لى صور جون .

مارشا — ان شاء الله .

نبيل — على فكره فيه طرد صغير بعتاه والدة سمير لسمير وليلى ، فاذا ما كانش عندكم مانع ، اجيبه لكم بكره الصبح ، وتوصلوه لسمير ، ونبقى متشكرين قوى وتسلموا لنا عليهم .

وليم — بكل سرور . دى حاجه بسيطه . احنا مهما عملنا ، ومهما قلنا مش حنقدر نعبر عن شكرنا لكم ، وان شاء الله نسمع عنكم كل خير .

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VII.2 /ilʕeela lmaṣriyya/ — THE EGYPTIAN FAMILY

ilʕeela fmaṣr[7] - xuṣuuṣan fiṣṣiʕiid[8] wifilʔaryaaf biṣifa ʕaama - bitišmal kull ilʔaṛaayib winnasaayib witlaʔiihum muṛtabiṭiin bibaʕḍ ʔawi . wibyitzawṛu wibiywiddu baʕḍ wibyigtimiʕu kulluhum filmunasabaat ilʕaʔiliyya lkibiira zayy ilmayaatim wilʔafṛaaħ . willi ẓuṛuufu mabitxalliihuuš yiʔḍaṛ yiħḍaṛ biyiʕtizir .

The family in Egypt[7] - particularly in Upper Egypt[8] and in the countryside in general - includes all the relatives and the in-laws; all of these are very close to one another. They visit with each other and love each other [dearly], and they all gather together on family occasions such as funerals and weddings. If one cannot attend because of certain circumstances, he apologizes.

wiṣṣuɣayyaṛ filʕeela dayman biyiħtirim illi akbaṛ minnu sinnan . yaʕni issinn muhimm awi wiluh iʕtibaaṛ kibiir been afṛaad ilʕeela ahamm min ilmaraakiz illi biyišɣiluuha . ilʔaxx iṣṣuɣayyaṛ laazim yaaxud ṛaʔy ilʔaxx ilkibiir filħagaat ilmuhimma . wilʕamm kilmitu masmuuʕa ʕand ibn ilʔaxx .

The young one in the family always respects those who are older than he. This means that age is very important and of great consideration among the members of the family - more important than the positions they occupy. The younger brother must consult his elder brother in important matters. The uncle's opinion must be obeyed by [has its weight with] the nephew.

wimatlaʔiiš fimaṣr illi byiħṣal fiʔamriika , aʔṣud lamma ttilmiiz yixaḷḷaṣ ilmarħala ssanawiyya wiyibʔa ʕaawiz yiʔaddim ligamʕa fibalad

In Egypt, you don't find what happens in America, [I mean] when a student completes his secondary school education and wishes to apply to a university far away from his

biʕiida ʕan sakan waldeeh ʕašaan yišʕuṛ bilistiqlaal . ittilmiiz fimaṣr bitibʔa ṛaɣbitu lʔuula innu yiltiħiq bigamʕa wyifḍal saakin maʕa waldeeh . ṣaħiiħ fiih ṭalaba ktiir filgaamiʕaat fimaṣr miš sakniin maʕa ahaliihum laakin issabab fikida inn magamiʕhum fimtiħanaat šahaadit issanawiyya lʕamma[9] makanitš muṛtafiʕa famaʔidruuš yudxulu gamʕa finafs ilbalad aw ʔuṛayyiba min ilbalad illi fiiha ilʔabaween - witlaʔiihum baʕd ma biyingaħu fimtiħanaat issana lʔuula biyħibbu yiħawwilu ligamiʕaat finafs ilbalad illi lwalideen ʕayšiin fiiha aw fibalad ʔuṛayyiba iza kaanit baladhum mafihaaš gamʕa .

ṛaɣbit ilʕeela biyitʕimil liha ħisaab kibiir fiħagteen . awwil ħaaga lamma byiigi ṭṭaalib yixtaaṛ ittaxaṣṣuṣ illi ʕaayiz yidrisu filgamʕa . yaʕni iza kaanit ilʕeela ʕayzaah yibʔa muhandis bitlaʔiih yixtaaṛ kulliyyit ilhandasa wihuwwa muqtaniʕ innu yiʔḍaṛ yingaħ fiiha . laakin ilʕeela ɣaliban mabtifṛiḍš raʔyaha ʕaleeh iza makanš ʕandu istiʕdaad lidiraasit ittaxaṣṣuṣ illi lʕeela

home, so that he may feel independent. His [the Egyptian student's] preference is to attend a university and [still be able to] live at home [with his parents]. It is true that there is a great number of college students who do not live with their families, but this is because their scores in the high school diploma[9] were not high enough to enable them to be accepted by a university in the same city, or in a city close to their homes. Usually, after they pass the examinations of the first year, they like to switch to universities in the same city, or in a city near to that in which their parents live, if their [home] city has no university.

The wish of the family has great weight with regard to two matters. The first [matter] concerns the student's choice of specialization at the university. This means that, if the family wants him to be an engineer, he will choose the college of engineering, [completely] convinced that he will succeed [pass the examinations]. But the family usually does not impose [its wishes] if he has no readiness [talent] to study the area

ʕayzaah yidrisu . taani ɦaaga inn ṛaɣbit ilʕeela biyibʔa laha waznaha lamma byiigi ilwaaɦid yitgawwiz . wibaṛḍu ilʕeela ɣaliban mabtifṛiḍš ṛaʔyaha ʕala ššaab aw ʕala lbint . wiṛaʔy iššaab aw iššabba huwwa lʔasaas fixtiyaaṛ izzooga aw izzoog . laakin kull waaɦid min ilʔitneen biyiʕmil ɦisaab liṛaɣbit ilʕeela wimabiyɦibbiš yizaʕʕalha .

wilgawaaz fimaṣr ʕumuuman biyixḍaʕ liniẓaam witaqaliid wixṣuuṣan finnawaaɦi lmaliyya binnisba lizzoog wizzooga . yaʕni biyibʔa maʕṛuuf miin illi ʕaleeh yidfaʕ ilmahṛ[10] wiššabka[11] wimaṣaṛiif taʔsiis ilbeet[12] witakaliif ɦaflit ilxuṭuuba[13] wikatb ilkitaab wizzafaaf .[14] wilaazim niʕṛaf inn ittakaafuʔ ilʔigtimaaʕi ɦaaga muhimma giddan fimawḍuuʕ ilgawaaz .

wiɦaflit izzafaaf bitihtamm biiha lʕeela wibtaʕzim fiiha lʔaṣdiqaaʔ . wiza kaanit ilʕeela ɣaniyya biyibʔa liɦtifaal kibiir wilbufehaat kitiira . wibiyɣanni filɦafla muṭribiin wimuṭribaat mašhuriin wibiykuun fiih ṛaʔṣ

which the family wishes him to study. The second matter in which the family's wish has weight is that of marriage. Here too, in general, the family does not impose [its opinion] on the youth or the girl. The wish of the young man or the girl is the basis for the choice of the wife or husband. But both the girl and the young man consider the wish of the family, and do not wish to [make them] angry .

Marriage in Egypt generally follows certain systems and traditions with respect to the financial concerns of the man and the woman. This means that each will know who is going to pay the dowry[10] [and bring] the engagement ring,[11] [take care of] furnishing the home,[12] and [pay for] the costs of the engagement[13] and wedding[14] parties. We have to keep in mind that social status is a very important element in marriage.

The wedding party is the concern of the family, and friends are invited. If the family is wealthy the party is large, and there will be plenty of food [buffets]. There will will be a famous singer, and belly dancing will be performed by a famous dancer.

šar?i min ṛaaqiṣa mašhuuṛa .

ilʕeela fmaṣr mutaṛabṭa ?awi wikull waaɦid fiiha biyɦiss innu ʕaleeh iltizaam likull fard min afṛadha riggaala wsittaat .

argaʕ taani wa?ullukum inn ilgawaaz been šaab wišabba fimaṣr miš maʕnaah iṛtibaaṭ šaxṣeen bibaʕḍ bass ?add ma huwwa irtibaaṭ ʕa?ilateen . yaʕni maʕnaah inn ʕeelit iššaab wiʕeelit iššabba aṣbaɦ ʕaleehum wagibaat wiltizamaat naɦw baʕḍ kanatiiga lilmuṣahṛa .

The family in Egypt is close-knit [has excellent family ties]; each member feels that he has an obligation to the other members of the family, both men and women.

Once more, let me tell you that marriage between a young man and a girl in Egypt does not mean just that a couple is united [in marriage] as much as it means that two families are brought together. This means that the [two] families of the man and the woman have duties and obligations towards each other as a result of [this] marriage.

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العيله المصريه

THE EGYPTIAN FAMILY

العيله فى مصر[7] ـ خصوصا فى الصعيد[8] وفى الارياف بصفه عامه ـ بتشمل كل القرايب والنسايب وتلاقيهم مرتبطين ببعض قوى . بيتزاورا ويبودوا بعض وبيجتمعوا كلهم فى المناسبات العائليه الكبيره زى المياتم والافراح . واللى ظروفه ما بتخليهوش يقدر يحضر بيعتذر .

والصغير فى العيله دايما بيحترم اللى اكبر منه سنا . يعنى السن مهم قوى وله اعتبار كبير بين افراد العيله أهم من المراكز اللى بيشغلوها . الاخ الصغير لازم ياخد رأى الاخ الكبير فى الحاجات المهمه . والعم كلمته مسموعه عند ابن الاخ .

وما تلاقيش فى مصر اللى بيحصل فى امريكا ، اقصد لما التلميذ يخلص المرحله الثانويه ويبقى عاوز يقدم لجامعه فى بلد بعيده عن سكن والديه عشان يشعر بالاستقلال . التلميذ فى مصر بتبقى رغبته الاولى انه يلتحق بجامعه ويفضل ساكن مع والديه . صحيح فيه طلبه كتير فى الجامعات فى مصر مش ساكنين مع اهاليهم لكن السبب فى كدا ان مجاميعهم فى امتحانات شهادة الثانويه العامه[9] ما كانتش مرتفعه فما قدروش يدخلوا جامعه فى نفس البلد او قريبه من البلد اللى فيها الابوين . وتلاقيهم بعدما بينجحوا فى امتحانات السنه الاولى بيحبوا يحوّلوا لجامعات فى نفس البلد اللى الوالدين عايشين فيها او فى بلد قريبه اذا كانت بلدهم ما فيهاش جامعه .

رغبة العيله بيتعمل لها حساب كبير فى حاجتين . أول حاجه لما بييجى الطالب يختار التخصص اللى عايز يدرسه فى الجامعه . يعنى اذا كانت العيله عايزاه يبقى مهندس بتلاقيه يختار كلية الهندسه وهو مقتنع انه

يقدر ينجح فيها . لكن العيله غالبا ما بتفرضش رأيها عليه اذا ما كانش عنده استعداد لدراسة التخصص اللى العيله عايزاه يدرسه . تانى حاجه ان رغبة العيله بيبقى لها وزنها لما بيبجى الواحد يتجوز . وبرضه العيله غالبا ما بتفرضش رأيها على الشاب او على البنت . و رأى الشاب او الشابه هو الاساس فى اختيار الزوجه او الزوج . لكن كل واحد من الاتنين بيعمل حساب العيله وما بيحبش يزعلها .

والجواز فى مصر عموما بيخضع لنظام وتقاليد وخصوصا فى النواحى الماليه بالنسبه للزوج والزوجه . يعنى بيبقى معروف مين اللى عليه يدفع المهر[10] والشبكه[11] ومصاريف تأثيث البيت[12] وتكاليف حفلة الخطوبه[13] وكتب الكتاب والزفاف[14]. ولازم نعرف ان التكافؤ الاجتماعى حاجه مهمه جدا فى موضوع الجواز .

وحفلة الزفاف بتهتم بيها العيله وبتعزم فيها الاصدقاء . واذا كانت العيله غنيه بيبقى الاحتفال كبير والبوفيهات كتيره . وبيغنّى فى الحفله مطربين ومطربات مشهورين وبيكون فيه رقص شرقى من راقصه مشهوره .

العيله فى مصر مترابطه قوى وكل واحد فيها بيحس ان عليه التزام لكل فرد من افرادها رجاله وستات .

ارجع تانى واقول لكم ان الجواز بين شاب وشابه فى مصر مش معناه ارتباط شخصين ببعض بس قد ما هو ارتباط عائلتين . يعنى معناه ان عيلة الشاب والشابه اصبح عليهم واجبات والتزامات نحو بعض كنتيجه للمصاهره .

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VII.3 *Cultural Notes*

1. /walla hatiwhašuuna/ *'By God, we will miss you'. Note the use of* /walla/. *The response is usually* /intu hatiwhašuuna aktar/ *'We will miss you more'.*

2. /illi yišrab min mayyit inniil laazim yirgaSlaha taani/ *"Whoever drinks from the water of the Nile must return to it." This saying conveys the popular opinion that visitors to Egypt must one day return to it.*

3. /yareet/ *'I wish so', 'I hope so'.*

4. *For further information on family ties, see VII.2 and Cultural Text #10: Family Relations.*

5. /daar ilkutub/ *is the National Public Library. It is the largest library in Egypt and its world renowned collection of valuable manuscripts is open to Egyptian and foreign scholars.*

6. /mabruuk/ *'Congratulations, blessed'* /mabruuk Saleek/ *"Congratulations on something"; the response is* /allah yibaarik fiik/ *'May God bless you'; this simply means 'thank you.'*

7. *For more information on this subject see Cultural Text # 10: Family Relations.*

8. /issiSiid/ *'Upper Egypt' is actually the southern part of the country.* /wagh bahri/ *'Lower Egypt' is the northern part of the country. This, of course, is according to the flow of the River Nile from south (upper) to north (lower). Cairo is the point of division between Lower and Upper Egypt.*

9. /issanawiyya lSamma/ *'General Secondary Education Certificate'. This is equivalent to the U.S. High School Diploma. See Cultural Text #16: General Secondary Education Certificate.*

10. /ilmahr̩/'dowry'. Among Muslim families this is an amount of money to be paid by a potential groom to his future father-in-law or his representative to participate in the costs of furnishing their future home.

11. /iššabka/ 'engagement jewelry'. This must include a gold band. A diamond ring, bracelet, and/or necklace may also be part of the /šabka/.

12. The apartment of the bride and groom must be completely furnished before a date is set for the wedding.

13. All expenses of the engagement and the wedding ceremonies are a matter of agreement between the two parties. There are some flexible guidelines as to who pays for what, but flexibility is important here, and it is hard to state any definite pattern of responsibility.

14. /katb ilkitaab/ 'marriage' means making official a marriage contract in Islam by means of a written document. On the evening of the same day this is signed or at a later date the /izzifaaf/ 'the wedding' can take place. For information related to this topic see Cultural Text #3: Engagement and Cultural Text #4: Marriage.

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PART TWO

CULTURAL TEXTS

/iššaxṣiyya lmaṣriyya/

iššuʕaṛaaʔ wilkuttaab ilyünaniyyiin illi zaaṛu maṣr fʔawaaxir ilʕaṣr ilfiṛʕooni waṣafu šaʕb maṣr bʔinnu šaʕb mariḥ wibašuuš wiluh ṭabiiʕa saaxira .

ilwaṣf da lissa biyanṭabiq ʕala šaʕb maṣr dilwaʔt . tilaaʔi iṣṣifaat di mawguuda filmaṣriyyiin illi tʔabilhum willi tiʕṛafhum willi tṣadiqhum .

ilmaṣriyyiin yiḥibbu nnükat wilʔafya wittaʔliis wittaryaʔa . yinakkitu wiyittaryaʔu saʕaat ʕala baʕḍ wiyxuššu lbaʕḍ ʔafya , wmafiiš waḍʕ ɣalaṭ filmugtamaʕ falat min nukathum witaʔlishum witaryaʔithum . ilmaṣriyyiin awwil šaʕb filʕaalam ixtaṛaʕ fann ilkarikateer . fiih rusuum karikateeriyya manʔuuša ʕala baʕḍ ilʔasaaṛ ilmaṣriyya lʔadiima .

tiḥiss kamaan inn iššaʕb ilmaṣri šaʕb ʕandu imaan šadiid billaah wibiʔiṛaadit ṛabbina . maḥaddiš minhum yigiib siirit ḥaaga naawi yiʕmilha illa wiyʔuul "in šaaʔ aḷḷaah ."

THE EGYPTIAN PERSONALITY

The Greek poets and writers who visited Egypt during the late Pharaonic period described the people of Egypt as happy and cheerful and possessing a sarcastic nature.

This description still applies to the Egyptian people today. You find these qualities present in the Egyptians you meet, and know, and make friends with.

Egyptians love jokes, puns and ridicule. Sometimes they make jokes and ridicule each other and exchange puns, and there is no unjust situation in the society which has escaped their jokes and ridicule. The Egyptians were the first people in the world to invent the art of caricature. There are caricatures engraved on some of the ancient Egyptian monuments.

You sense also that the Egyptians are a people who have a strong faith in God and God's will. No one of them mentions anything he intends to do without saying "in sha allah" ["God willing"].

ilmaṣriyyiin kamaan kuṛama , miš bass fil?akl wifħafawithum biḍḍuyuuf , dool kuṛama fnaẓrithum lilwa?t . wa?t ilwaaħid minhum miš milku lwaħdu , da milk innaas kamaan . yaʕni tis?al winta fmaṣr ʕala ʕinwaan fišaariʕ tilaa?i aktaṛ min waaħid mustaʕidd , miš bass y?ullak ilmakaan da feen laakin yiwaṣṣalak liɣaayit hinaak . tu?af ilʕaṛabiyya minnak fiššaariʕ tilaa?i ħawaleek zaħma min mutaṭawwiʕiin lilmusaʕda .

Egyptians are also generous, not only in [offering] food and in their hospitality to guests, but they are also generous with respect to their time. One's time is not his alone, [rather] it belongs also to other people. For example, if when you are in Egypt you ask about an address on some street, you find more than one person ready, not only to tell you where the place is, but to take you there. If your car stops [breaks down] in the street you will find a crowd around you volunteering to help.

ilmugtamaʕ ilmaṣri kullu usṛa waħda . faxuriin bibaladhum wimuṛtabiṭiin bibaʕḍ . ħatta lli minhum filxarrig zayy samiir wilayla wnabiil wifariida tla?iihum ʕayšiin fi?amerika wmašaʕirhum fimaṣr , wimitšawwa?iin yi?ṛu l?ahṛaam ʕašaan mayfuthumš ilʕaza fħadd min ilʕeela aw il?aṣħaab .

Egyptian society is [like] one [big] family. They are proud of their country and close to each other. You find that even those who are abroad, like Samir, Layla, Nabil and Farida, are living in the U.S. but their hearts [feelings] are in Egypt. They are eager to read Al-Ahram so that they don't miss sending condolences [notes, letters or telegrams] to a family member or friend.

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الشخصيه المصريه

THE EGYPTIAN PERSONALITY

الشعراء والكتاب اليونانيين اللى زاروا مصر فى أواخر العصر الفرعونى وصفوا شعب مصر بأنه " شعب مرح وبشوش وله طبيعه ساخره " .

الوصف دا لسه بينطبق على شعب مصر دلوقت . تلاقى الصفات دى موجوده فى المصريين اللى تقابلهم واللى تعرفهم وتصادقهم .

المصريين يحبوا النكت والقافيه والتأليس والتريقه . ينكتوا ويتريقوا ساعات على بعض ويخشوا لبعض قافيه ، ومافيش وضع غلط فى المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى العالم اخترع فن الكاريكاتير .

فيه رسوم كاريكاتيريه منقوشه على بعض الآثار المصريه القديمه .

تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا . ماحدش منهم يجيب سيرة حاجه ناوى يعملها الا ويقول " ان شاء الله " .

المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول كرماء فى نظرتهم للوقت . وقت الواحد منهم مش ملكه لوحده ، دا ملك الناس كمان . يعنى تسأل وانت فى مصر على عنوان فى شارع تلاقى اكتر من واحد مستعد ، مش بس يقوللك المكان دا فين لكن يوصلك لغاية هناك . تقف العربيه منك فى الشارع تلاقى حواليك زحمه من متطوعين للمساعده .

المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض حتى اللى منهم فى الخارج زى سمير وليلى ونبيل وفريده تلاقيهم عايشين فى أمريكا ومشاعرهم فى مصر ، ومتشوقين يقروا الأهرام عشان مايفوتهمش العزاء فى حد من العيله أو الأصحاب .

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wilaad ilbalad

wilaad ilbalad humma ṭṭabaʔa ššaʕbiyya lli ʕayša filmadiina riggaala wsittaat . fiihum ṣifaat "iššaxṣiyya lmaṣriyya" lli tkallimna ʕanha ʔabl kida wfiihum kamaan ṣifaat biyanfaridu biiha . tiħiss biṣṣifaat di mawguuda fiššayɣaal wiššayɣaala lli ʕandak wifilmakwagi wissamkari wissabbaak wilfakahaani wilxuḍaṛi wibtaaʕ illaban wibayyaaʕ ilfuul ilmidammis wil.li zayyuhum .

tilaʔiihum mutaʕaṣṣibiin lilħayy illi ʕayšiin fiih . yiʔullak ilwaaħid minhum "fulaan da min ħittitna" aw "ibn ħittitna" aw "fulaana di bint ħittitna" . maʕna kida innuhum itṛabbu mʕaah finafs ilħayy aw ilhitta wyibʔalhum ħuʔuuʔ ʕaleeh wilaazim yisaʕidhum iza ħtaagu . tismaʕ kitiir ʕibaaṛit "ibn ħittiti awla ."

COMMON PEOPLE

Wilad Ilbalad are the [common] men and women of the popular class who live in the city. They have the qualities of "the Egyptian personality" which we spoke of before and they also have qualities which make them unique [among Egyptians]. You feel the presence of these qualities in your houseboy or maid, the ironer, the tinsmith, the plumber, the fruit or vegetable seller, the milkman, the fuul [fava beans] seller, and others like them.

You find that they are loyal to the neighborhood where they live. One of them says, "So-and-So is from our neighborhood" or "a son of our neighborhood" or "a daughter of our neighborhood." This means that they grew up in the same district or neighborhood and he has obligations to them and should help them if they are in need [of help]. Often you hear the phrase "the son of my neighborhood has priority [comes first]."

bint ilbalad tibaṭṭal tilʕab filħaaṛa lamma yibʔa ʕandaha ṭnaašaṛ sana . witibtidi tibuṣṣ lnafsaħa wiybuṣṣulha nnaas ʕala innaha ʕaṛuusa wmahiyyaaš ṭifla wlaazim titṣaṛṛaf ʕala lʔasaas da , kullaha aṛbaʕ xamas siniin wititgawwiz .

A girl [unmarried] stops playing in the street [alley] when she is twelve years old. She begins to look on herself, and other people look on her as a bride [eligible to be married]. She is no longer a child and she must behave accordingly; in four or five years she will get married.

bint ilbalad lamma timši fħittitha tibʔa ħassa nnaha minṣaana wmafiiš ɣariib ʕan ilħitta yagruʔ yidayiʔha ħatta bkilmit ɣazal .

When a girl walks through her neighborhood she feels secure and no stranger to the neighborhood dares to bother her, with even a single word of flirtation.

ilħitta kullaha ʕeela waħda . ʕarfiin baʕḍ kulluhum : kubaaṛ wiṣɣaaṛ , ṣubyaan wibanaat wiʔaṭfaal . wizayy ma byiftixiru bimaṣriyyithum biyiftixiru bħittithum .

The whole neighborhood is [like] one family. They all know each other: old and young, boys, girls and children. Just as they are proud of their Egyptianness, they are also proud of their neighborhood.

wilaad ilbalad fiihum šaṭaaṛa ṛaɣm ummiyyit baʕḍuhum aw ḍaʕf mustawa taʕlimhum . tilaaʔi fiihum mikanikiyya ma darasuuš fimaʕhad aw madrasa wiyṣaḷḷaħuulak ayy ʕaṛabiyya .

Wilad Ilbalad are clever despite the fact that some of them are illiterate or have little education. You find among them mechanics who have not studied in an institute or school but can repair any car for you.

ilkalaam bilmaʕṛuuf maʕa awlaad ilbalad yiʔsirhum . wiʔayy xidma baṣiiṭa tiʕmilhalhum yiħfaẓu gimilha . tiddi ilwaaħid

Speaking to these people courteously pleases [captivates] them. Whenever you do them a simple favor [service] they

minhum hidiyya baṣiiṭa aw ʕidiyya yifḍal dayman faakir wimʔaddar mugamlitak . tiruuḥ tizuuru iza kaan ʕayyaan yibʔa ḥayšiilak fooʔ raasu . tikallifu bḥaaga yiʔdar yiʕmilha witʔullu "ya fulaan ana muʕtamid ʕala llaah wiʕaleek." yiʔullak "birʔabti", witaʔakkad innu ḥayiʕmilha .

are very grateful. If you give one of them a small gift or holiday gift [of money] he will always remember and appreciate your kindness. If you go visit him when he is sick he'll do anything for you [lit., "carry you on his head"]. If you ask him for something he can do and say to him, "I depend upon God and on you," he'll say to you "With pleasure" [lit., "I'd risk my neck (for you)], and you can be sure that he will do it.

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ولاد البلـــــــــــد

COMMON PEOPLE

WILAD ILBALAD

ولاد البلد هم الطبقه الشعبيه اللى عايشه فى المدينه رجالـــــــه وستات . فيهم صفات " الشخصيه المصريــه " اللى اتكلمنا عنها قبــل كدا وفيهم كمان صفات بينفردوا بيها . تحس بالصفات دى موجـــوده فى الشغال والشغاله اللى عندك وفى المكوجى والسمكرى والسبـــــــاك والفكهانى والخضرى وبتاع اللبن وبياع الفول المدمس واللى زيهم .

تلاقيهم متعصبين للحى اللى عايشين فيه. يقول لك الواحد منهم " فلان دا من حتتنا أو ابن حتتنا " او " فلانه دى بنت حتتنا " معنى كدا أنهم اتربّوا معاه فى نفس الحى أو الحته ويبقى لهم حقوق عليه ولازم يساعدهم اذا احتاجوا . تسمع كتير عبارة " ابن حتتى اولى " .

بنت البلد تبطّل تلعب فى الحاره لما يبقى عندها اتناشر سنـــــه . وتبتدى تبص لنفسها ويبصوا لها الناس على انها عروسه وماهياش طفلـــه ولازم تتصرف على الأساس دا ، كلها أربع خمس سنين وتتجوز .

بنت البلد لما تمشى فى حتتها بتبقى حاسه انها منصانه ومافيش غريب عن الحته يجرؤ يضايقها حتى بكلمة غزل .

الحته كلها عيله واحده . عارفين بعض كلهم : كبار وصغار ، صبيان وبنات وأطفال . وزى مابيفتخروا بمصريتهم بيفتخروا بحتتهم .

ولاد البلد فيهم شطاره رغم أمية بعضهم أو ضعف مستوى تعليمهم . تلاقى فيهم ميكانيكيه مادرسوش فى معهد أو مدرسه ويصلّحوا لك أى عربيه .

الكلام بالمعروف مع أولاد البلد يأسرهم . واي خدمه بسيطه تعملهــا لهم يحفظوا جميلها . تدى الواحد منهم هديه بسيطه أو عيديه يفضل دايمــا

فاكر ومقدر مجاملتك . تروح تزوره اذا كان عيان يبقى حيشيلك فوق راسه . تكلفه بحاجه يقدر يعملها وتقول له " يافلان أنا معتمد على الله وعليك " يقول لك " برقبتى " ، وتأكد انه حيعملها .

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/ilxuṭuuba/

ilxuṭuuba fmaṣr bituʕtabar̩ muqaddima lirtibaaṭ ʕaʔilateen miš bass irtibaaṭ šaxṣeen , wiʕašaan kida byisbaʔha stifsaar̩ ilʕelteen ʕan baʕḍ : sumʕit ilʕeela , muhafẓa walla laʔ , markazha lmaali wilʔigtimaaʕi , wiṭabʕan šuɣlit iššabb wisumʕitu wisumʕit ilbint .

fibaʕḍ ilʕaʔilaat ilmuhafẓa , filmadiina aw firriif , bititʕimil ʔabl ilxuṭuuba ziyaar̩a hariimi min ʕeelit iššabb liʕeelit iššabba wibṭitwalla lmawḍuuʕ da umm ilʕariis aw xaltu aw ʕammitu ʕašaan yišuufu ahl ilʕar̩uusa wiyithaʔʔaʔu min ilmaʕlumaat illi simʕuuha ʕanhum min innaas aw min ilxaṭba aw min ilwaṣṭa .

ENGAGEMENT

Engagement in Egypt is considered a preliminary to the joining of two families, not just the joining of two individuals. For this reason it is preceded by the two families' inquiries about each other: the reputation of the family, whether it is conservative or not, its financial and social status, and of course the young man's occupation, his reputation and that of the young woman.

In some conservative families, in the city or the countryside, before the engagement, a visit is made by the women of the young man's family to the women of the girl's family, and this matter is taken care of [on behalf of the young man] by his mother or his maternal or paternal aunt. [The purpose of the visit is] to see her [the young woman's] family and to confirm the information they have heard about them from [other] people or from the matchmaker or the go-between.

wif?aħwaal aṣbaħit dilwa?t nadra , bitkuun izziyaaṛa b?aṣd innuhum yiwṣifu lbint lišabb iza makanš šafha . wilħadiis asnaa? izziyaaṛa , illi ɣaṛaḍha maʕruuf littaṛafeen , biyib?a ʕaadi . mafihuuš talmiiħ lixṭuuba aw ligawaaz , li?ann gaayiz mayiħṣalš ?isma .

In some cases which are now rare, the purpose of the visit is to [enable them to] describe the young woman to the young man if he has not seen her. The conversation during the visit, whose purpose is known to both sides, is normal (i.e. about everyday matters). There is no allusion to engagement or marriage, because it is possible that it won't work out [come to pass].

baʕdeen biyiħṣal iṭṭiṣaal been ilʕelteen , wititʕimil ziyaaṛa rgaali yina?šu fiiha tafaṣiil ilxuṭuuba : iššabka , widdibla wilħafla ila aaxirihi .

Contact then takes place between the two families and the men visit each other to discuss the details of the engagement: the engagement gift, the engagement ring, the party, etc.

ʕand ilmuslimiin iza ħaṣal ittifaa? been ilʕa?ilateen , biyi?ṛu lfatħa , wituʕlan ilxuṭuuba - wibaʕdaha biyit?aal inn fulaana itxaṭabit aw fulaana it?aṛit fatħitha . ʕand il?a?baaṭ , ilxuṭuuba laazim yiʕmilha ?assiis wibitkuun liha maṛasiim diiniyya xaṣṣa .

Among the Muslims, if an agreement is reached between the two families, they recite the <u>*Fatiha*</u> *[opening Sura or chapter of the Qur'an] and the engagement is announced. After this it is said that so-and-so [the girl] is engaged, or her* <u>*Fatiha*</u> *has been read. Among the Copts, a priest must perform the engagement and there are special religious ceremonies for it.*

winħibb niwaḍḍaħlukum hina inn ilʕa?ilaat mabtifṛiḍš ṛa?yaha ʕala bnuhum aw bintuhum binnisba lilqaṛaaṛ innihaa?i

We would like to make it clear to you here that the families do not impose their opinions on their son or daughter

fmawḍuuʕ ilxuṭuuba . ilqaṛaaṛ da biyutṛak liššabb wiššabba . wifiih ʕaʔilaat kitiira dilwaʔt bitwaafiʔ ʕala inn ibnuhum yuxṭub zimiltu filgamʕa aw fiššuɣl min ɣeer maykuun fiih waṣṭa finnuṣṣ . laakin ilɦagaat illi tkallimna ʕanha ʔabl kida bitittaaxid filʔiʕtibaaṛ .

wibaʕd ma bituʕlan ilxuṭuuba wibyiɦṣal taʕaaṛuf awsaq been ilʕaʔilateen , wibeen iššabb wiššabba gaayiz mayiɦṣalš naṣiib . wifilɦaala di yumkin fakk ilxuṭuuba sawaaʔ ʕand ilmuslimiin aw ilʔaʔbaaṭ .

with respect to the final decision in the matter of the engagement. This decision is left to the young man and woman. There are many families nowadays who agree that their son may get engaged to his classmate at the university or his colleague at work without any go-between. But the things we have spoken of above should be taken into consideration.

After the engagement is announced, and the two families and the couple become better acquainted, it may not work out. In this case the engagement may be broken, both among the Muslims and the Copts.

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الخطوبـــــــــــــــه

ENGAGEMENT

الخطوبه فى مصر بتعتبر مقدمه لارتباط عائلتين مش بس ارتباط شخصين ، وعشان كدا بيسبقها استفسار العيلتين عن بعض : سمعة العيله ، محافظه ولاّ لأ ، مركزها المالى والاجتماعى ، وطبعا شغلة الشاب وسمعته وسمعة البنت .

فى بعض العائلات المحافظه ، فى المدينه او فى الريف ، بتتعمل قبل الخطوبه زياره حريمى من عيلة الشاب لعيلة الشابه وبتتولى الموضوع دا أم العريس أو خالته أو عمته عشان يشوفوا اهل العروسه ويتحققوا من المعلومات اللى سمعوها عنهم من الناس او من الخاطبه او من الواسطه .

وفى احوال اصبحت دلوقت نادره ، بتكون الزياره بقصد انهم يوصفوا البنت للشاب اذا ما كانش شافها . والحديث اثناء الزياره ، اللى غرضها معروف للطرفين ، بيبقى عادى ـ ما فيهوش تلميح لخطوبه اولجواز ، لأن جايز ما يحصلش قسمه .

بعدين بيحصل اتصال بين العيلتين ، وتتعمل زياره رجالى يناقشوا فيها تفاصيل الخطوبه : الشبكه ، والدبله ، والحفله الى آخره .

عند المسلمين ، اذا حصل اتفاق بين العائلتين ، بيقروا الفاتحه ، وتعلن الخطوبه . وبعدها بيتقال ان فلانه اتخطبت او فلانه اتقرت فاتحتها .

عند الاقباط ، الخطوبه لازم يعملها قسيس وبتكون لها مراسيم دينيه خاصه .

ونحب نوضح لكم هنا ان العائلات ما بتفرضش رأيها على ابنهم او بنتهم بالنسبه للقرار النهائى فى موضوع الخطوبه . القرار دا بيترك للشاب والشابه . وفيه عائلات كتيره دلوقت بتوافق على ان ابنهم يخطب زميلته فى الجامعه او فى الشغل من غير ما يكون فيه واسطه فى النصّ . لكن الحاجات

اللى اتكلمنا عنها قبل كدا بتتاخد فى الاعتبار .

وبعد ما بتعلن الخطوبه وبيحصل تعارف اوثق بين العائلتين وبين الشاب والشابه ، جايز ما يحصلش نصيب . وفى الحاله دى يمكن فك الخطوبه سواء عند المسلمين أو الاقباط .

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/ilgawaaz/

MARRIAGE

fimaṣr biysammu maṛasiim wiħaflit ilgawaaz maʕa baʕḍ "ilfaṛaħ". lamma nʔuul faṛaħ fulaan aw fulaana yoom ilxamiis lgaay yibʔa maʕna kida innuhum ħayitgawwizu filyoom da .

In Egypt the marriage ceremony and party together are called "the wedding" [el-faṛaħ]. *When we say so-and-so's wedding* [faṛaħ] *is next Thursday, this means that they will get married on that day.*

fiih fuṛuuʔ baṣiiṭa finẓaam ilfaṛaħ ʕand ilmuslimiin wilʔaʔbaaṭ fimaṣr . maṛasiim ilgawaaz ʕand ilmuslimiin biysammuuha "katb ilkitaab" widi biyʔuum biiha lmaʔzuun wibittim fibeet ilʕaṛuusa aw fibeet ahl ilʕariis aw finaadi . amma ʕand ilʔaʔbaaṭ famaṛasiim ilgawaaz biysammuuha "ilʔikliil" wibitkuun filkiniisa wibiyʔuum biiha ʔassiis .

There are some small differences in wedding practices between the Muslims and Copts in Egypt. The wedding ceremony among the Muslims is called "writing the book" [*katb el-kitab*] *and this* [*ceremony*] *is performed by a* maʔzuun [*legal official*] *and it takes place in the bride's home or the home of the groom's family or in a club. As for the Copts, they call the marriage ceremony "the crowning"* [*El-ikliil*] *and this takes place in the church and a priest officiates.*

ħaflit ilgawaaz aw ilfaṛaħ ʕand ilmuslimiin wilʔaʔbaaṭ bititʕimil ya fbeet ilʕaṛuusa ya fbeet ahl ilʕariis ya fnaadi . wilħafla ya imma baṣiiṭa ya imma kbiira ħasab ilʔittifaaʔ been

The marriage party, or wedding, among the Muslims and Copts takes place either in the bride's home, or that of the groom's family, or in a club. The party is simple or

ilʕelteen wiʔudrithum ilmaliyya . wilħafla ʕibaara ʕan bufeeh šaay wimurattibaat aw bufeeh ʕaša ligamiiʕ ilmadʕuwwiin wiʔaħyaanan biyibʔa fiih sahra fiiha muɣaniyiin wimuɣanniyaat wiraʔʔaṣaat .

large, according to the agreement between the two families and their financial capabilities. The party is a kind of buffet with tea and refreshments or a dinner buffet for all the guests. Sometimes there is [an evening] entertainment with singers [men and women] and dancers.

ħaflit ilfarah ʕand ilmuslimiin biyibʔa fiiha kamaan zaffit ilʕaruusa wilʕariis , wibtištirik fiiha raʔʔaaṣa btimši turʔuṣ ʔuddamhum lamma yiigu lħafla baʕd ilmadʕuwwiin ma yitgammaʕu wibyibʔa fiih muɣanniya bitɣanni lilʕaruusa ɣinwa šaʕbiyya zayy "itmaxtari ya ħilwa , ya zeena , ya warda min guwwa gneena ." wibaʕd izzaffa biyuʔʕud ilʕariis wilʕaruusa filkooša wiħawaleehum ilward wiʔuddamhum ilmadʕuwwiin witibtidi issahra .

The Muslim wedding also includes the procession [zaffa] of the bride and groom. A dancer takes part in this by dancing along in front of them when they come to the party, after the guests have gathered. There is [also] a singer who sings to the bride a popular song, "Walk gracefully, [my] beauty, [my] sweet, oh rose inside a garden." After the zaffa the bride and groom sit on the platform surrounded by roses, with the guests before them, and the entertainment starts.

ilʔayyaam di fiih ittigaah ʕand ʕaaʔilaat kitiira innuhum yiʔallilu min takaliif ilfarah , wibiyfaddalu innu yaqtaṣir ʕala ħafla baṣiiṭa lilʔahl wilmaʕaarif ilʔurayyibiin , aw yuktafa biʔitmaam marasiim ilgawaaz wibass .

Nowadays there is a trend in many families toward cutting down the wedding expenses, and they prefer to limit it to a simple party for the family and close friends, or [even] to confine it to the marriage ceremony alone.

ʕibaṛaat ittahniʔa lli btitʔaal filʔafṛaaɦ zayy masalan "alf mabṛuuk", aw "ʕuʔbaal ilbakaari" biyṛudd ʕaleeha ahl ilfaṛaɦ wiyʔuulu "ʕuʔbaalak", aw"ʕuʔbaal ʕandak", aw "ʕuʔbaal awlaadak."

The expressions of congratulations which are said at weddings are such as "A thousand blessings" or "May you have your first born soon." The couple and their families answer saying "The same to you" or "The same to your children."

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الجـــــــــواز

MARRIAGE

فى مصر بيسموا مراسيم وحفلة الجواز مع بعض " الفرح " . لما نقول فرح فلان أو فلانه يوم الخميس الجاى يبقى معنى كدا انهم حيتجوزوا فى اليوم دا .

فيه فروق بسيطه فى نظام الفرح عند المسلمين والاقباط فى مصر . مراسيم الجواز عند المسلمين بيسموها " كتب الكتاب " . ودى بيقوم بيها المأذون وبتتم فى بيت العروسه او فى بيت أهل العريس أو فى نادى . أما عند الاقباط فمراسيم الجواز بيسموها " الاكليل " وبتكون فى الكنيسه وبيقوم بيها قسيس .

حفلة الجواز أو الفرح عند المسلمين والاقباط بتتعمل يا فى بيت العروسه يا فى بيت أهل العريس يا فى نادى . والحفله يا اما بسيطه يا اما كبيره حسب الاتفاق بين العيلتين وقدرتهم الماليه . والحفله عباره عن بوفيه شاى ومرطبات أو بوفيه عشاء لجميع المدعوين وأحيانا بيبقى فيه سهره فيها مغنيين ومغنيات ورقاصات .

حفلة الفرح عند المسلمين بيبقى فيها كمان زفة العروسه والعريس بتشترك فيها رقاصه بتمشى ترقص قدامهم لما ييجوا الحفله بعد المدعوين ما يتجمّعوا وبيبقى فيه مغنيه بتغنى للعروسه غنوه شعبيه زى : " اتمخطرى ياحلوه يازينه ، ياورده من جوه جنينه " . وبعد الزفه بيقعد العريس والعروسه فى الكوشه وحواليهم الورد وقدامهم المدعوين وتبتدى السهره .

الأيام دى فيه اتجاه عند عائلات كتيره انهم يقللوا من تكاليف الفرح ، وبيفضلوا انه يقتصر على حفله بسيطه للأهل والمعارف القريبين ، أو يُكتفى باتمام مراسيم الجواز وبس .

عبارات التهنئه اللى بتتقال فى الافراح زى مثلا "ألف مبروك" أو "عقبال البكارى" . بيرد عليها أهل الفرح ويقولوا "عقبالك" أو "عقبال عندك" أو "عقبال اولادك" .

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/innu?uuṭ fil?afṛaaħ/

innu?ṭa aw innu?uuṭ hina ma?ṣuud biiha lmablaɣ illi biy?addimu waaħid min maʕaziim ilfaṛaħ kahidiyya lilʕaṛuseen bimunasbit ilgawaaz · widi ʕaada ?adiima lissa ma?luufa fil?aryaaf , winnu?ṭa bitindifiʕ ?uddaam innaas . wilmablaɣ da biyħill maħall ilhidiyya wibyuʕtabaṛ deen laazim yitṛadd fimunasba mumasla wiyib?a ṛadd innu?uuṭ filħaala di igbaari . wiza matṛaddiš yib?a ʕeeb .

ʕaadit innu?uuṭ biṭlit ta?riiban filmudun wibeen iṭṭabaqaat ilmutawaṣṣiṭa wilɣaniyya biṣifa xaṣṣa . innaas dilwa?t bitfaḍḍal innaha t?addim hadaaya badal fuluus · filʕa?ilaat illi lissa btittibiʕ ita?aliid il?adiima , wibit?addim nu?uuṭ , innu?uuṭ da mabyitʕiṭiiš ?uddaam innaas dilwa?t .

WEDDING PRESENTS

Here el-nu?ṭa *or* el-nu?uuṭ *means the amount of money which [one of] the wedding guests give as a gift to the couple on the occasion of their marriage. This is an old custom still common in the countryside. This* nu?ṭa *is paid in the presence [in front of] the people [guests]. This sum takes the place of a gift and is considered a debt which must be paid back on an equivalent occasion, and the repayment of the* nu?uuṭ *is compulsory in this situation. If it is not repaid it is [considered] shameful.*

This custom [of nu?uuṭ*] has almost disappeared in the cities and especially among the middle and upper [wealthy] classes. Nowadays people prefer to give gifts instead of money. In families which still follow the old customs, and give* nu?uuṭ*, it is no longer given in the presence of the guests.*

wilmablaɣ illi byitgimiʕ min innuʔuuṭ biyibʔa kbiir fibaʕḍ ilʔaħyaan wibiyħaʔʔaʔ musaʕda kbiira lilʕaṛuseen .

fibaʕḍ ilħalaat tilaaʔi lmadʕuwwiin biyitnafsu ftaʔdiim innuʔuuṭ miš bass lilʕaṛuseen wiʔinnama kamaan liṛṛaʔʔaaṣa lli btiħyi lfaṛaħ . wilmunafsa di biyibʔa maʔṣuud biiha ttabaahi bilɣina wittaʕbiir finafs ilwaʔt ʕan ilʔiʕgaab biṛṛaʔʔaaṣa . wiʕašaan kida fiih ṛaʔʔaṣaat biyiħyu ħafalaat gawaaz min ɣeer ma yaxdu agr min ʕeelit ilʕariis aw ilʕaṛuusa wibyiktifu bilmablaɣ illi biyigmaʕuuh min innuʔuuṭ .

The amount which is collected from the nuʔuuṭ is sometimes large and represents a great help to the couple.

In some cases you find the guests compete in offering the nuʔuuṭ [in large amounts], not only to the couple but also to the dancer who performs at the wedding. This competition is meant to show off [the giver's] wealth and at the same time it expresses admiration for the dancer. For this reason there are some dancers who perform at wedding parties without taking any payment from the family of the bride or groom, and are satisfied with the sum of money which they collect from the nuʔuuṭ.

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النقـــوط فى الافـــــــــــــراح

WEDDING PRESENTS

النقطه أو النقوط هنا مقصود بيها المبلغ اللى بيقدمه واحــــد من معازيم الفرح كهديه للعروسين بمناسبة الجواز • ودى عاده قديمه لســـه مألوفه فى الارياف والنقطه بتندفع قدام الناس • والمبلغ دا بيحل محـــــل الهديه وبيعتبر دين لازم يترد فى مناسبه مماثله ويبقى النقوط فى الحالـــه دى اجبارى واذا ما تردّش يبقى عيب •

عادة النقوط بطلت تقريبا فى المدن وبين الطبقات المتوسطــــــه والغنيه بصفه خاصه • دلوقت الناس بتفضّل انها تقدّم هدايا بدل فلوس • فى العائلات اللى لسه بتتبع التقاليد القديمه وبتقدّم نقوط ، النقوط دا مـــــا بيتعطيش قدام الناس دلوقت •

والمبلغ اللى بيتجمع من النقوط بيبقى كبير فى بعض الأحيان وبيحقق مساعده كبيره للعروسين •

فى بعض الحالات تلاقى المدعوين يتنافسوا فى تقديم النقوط مـــش بس للعروسين ، وانما كمان للرقاصه اللى بتحيى الفرح • والمنافسه بيبقـــى مقصود بيهــا التباهى بالغنى والتعبير فى نفس الوقت عن الأعجاب بالرقاصـــه• وعشان كدا فيه رقاصات بيحيوا حفلات جواز من غير ما ياخدوا أجر من عيلــــة العريس أو العروسه وبيكتفوا بالمبلغ اللى بيجمعوه من النقوط •

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/ilwilaada wissubuuʕ/

issitt ilmaṣriyya min iṭṭabaʔa lmutawaṣṣiṭa , lamma biyiigi miʕaad ilwilaada bitfaḍḍal innaha titimm bʔišṛaaf duktooṛ aw duktooṛa filbeet aw filmustašfa . wilʔittigaah ilɣaalib dilwaʔt inn ilwilaada tiḥṣal filmustašfa . wiʔaḥyaanan bittimm ilwilaada filbeet bimiʕrifit ḥakiima aw mumaṛṛiḍa, wifilḥaala di bitsaaʕid ilḥakiima ya imma lʔumm aw ilxaala aw waḥda ʔariiba .

ilwilaada filʔaryaaf binnisba liṭṭabaʔaat ilfaʔiira bittimm biwaṣṭit daaya , waʔin kaan muʕẓam sittaat iṭṭabaʔa di dilwaʔt biyṛuuḥu lwiḥda ṣṣiḥḥiyya wiyifḍalu taḥt išṛaaf idduktooṛ aw idduktooṛa aw ilḥakiima liɣaayit miʕaad ilwilaada . wida kullu maggaanan .

BIRTH AND THE SEVENTH DAY CELEBRATION

When the time to give birth comes, the middle-class Egyptian woman prefers that it take place under the supervision of a doctor [man or woman] at home or in a hospital. The prevailing trend nowadays is for the birth to take place in a hospital. Sometimes birth takes place at home with the assistance of a registered nurse [R.N.] or a practical nurse [L.P.N.] , and in this case the nurse is assisted either by the mother, a maternal aunt, or any female relative [of the woman in labor].

Birth in the countryside, in particular among the lower class, takes place with the assistance of a midwife. However, nowadays most of the women of this class go to the health unit and remain under the supervision of the doctor [man or woman] or the registered nurse until the time of birth. All these services are free.

saabiʕ yoom ilwilaada bititʕimil filʕaada ɦafla ismaha ssubuuʕ , ya imma filmustašfa iza kaanit il?umm lissa ma xaṛagitš min ilmustašfa , ya imma filbeet iza kaanit il?umm ṛawwaɦit . wilɦafla di biyiɦḍaṛha l?ahl wil?aṣdiqaa? il?uṛayyibiin wi?awladhum li?ann issitt ilwalda yihimmaha ?awi ɦuḍuuṛ akbaṛ ʕadad mumkin min il?awlaad wilbanaat iṣṣuɣayyariin . wiʕeelit issitt ilwalda bit?addim muɣaat wimlabbis , wisaʕaat bundu? wilooz . wibyib?a fil?ooḍa ṣiniyya ʕaleeha ?ulla mizawwa?a min ilfuxxaaṛ iza kaanit ilmawluuda bint , wi?abrii? iza kaan ilmawluud walad.

On the seventh day after the birth, a celebration called el-subuuʕ *is usually held, either in the hospital if the mother has not yet been discharged, or at home if she has. This party is attended by the family and close friends and their children because the new mother is very concerned that the greatest possible number of young boys and girls attend. The family of the mother presents a hot drink* /muɣaat/ *and candy and sometimes nuts [hazelnuts and almonds]. In the room there is a tray on which there is a decorated clay jug if the new-born is a girl or a clay pitcher if the new-born is a boy.*

ɦaflit issubuuʕ ʕibaaṛa ʕan inn il?umm timši fil?ooḍa sawaa? filbeet aw ilmustašfa šayla lmawluud aw ilmawluuda wiyimši waṛaaha l?awlaad wilbanaat iṣṣuɣayyariin , awlaad ilmadʕuwwiin , šayliin šamʕ miwallaʕ . biykuun fiih waɦda filʕeela aw ṣadiiqa lilʕeela tiɣanni ɣinwit issubuuʕ : "birgalaatak , birgalaatak ɦala? dahab fiwdanaatak ." wit?uul naṣaayiɦ lilmawluud zayy : "ismaʕ kalaam ummak , wismaʕ kalaam abuuk ."

The subuuʕ *celebration consists of the mother walking around the room either at home or in the hospital carrying the infant, and the young boys and girls, the children of the guests, walking behind her carrying lit candles. One of the women of the family or a female friend of the family sings the* subuuʕ *song, "*birgalaatak , birgalaatak *, golden earrings in your ears." Then she gives some advice to the infant, such as "obey your mother and your father."*

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الولاده والسبوع

BIRTH AND THE SEVENTH DAY CELEBRATION

الست المصريه من الطبقه المتوسطه ، لما بييجى ميعاد الولاده بتفضّل انها تتم باشراف دكتور أو دكتوره فى البيت أو فى المستشفى .والأتجاه الغالب دلوقت أن الولاده تحصل فى المستشفى . واحيانا بتتم الولاده فى البيت بمعرفة حكيمه أو ممرضه ، وفى الحاله دى بتساعد الحكيمه يا اما الام او الخاله أو واحده قريبه .

الولاده فى الارياف بالنسبه للطبقات الفقيره بتتم بواسطة دايه ، وان كان معظم ستات الطبقه دى دلوقت بيروحوا الوحده الصحيه ويفضلوا تحت اشراف الدكتور أو الدكتوره أو الحكيمه لغاية ميعاد الولاده . ودا كله مجانا .

سابع يوم الولاده بتتعمل فى العاده حفله اسمها السبوع ، يا اما فى المستشفى اذا كانت الأم لسه ما خرجتش من المستشفى ، يا اما فى البيت اذا كانت الام روّحت . والحفله دى بيحضرها الاهل والاصدقاء القريبين وأولادهم لان الست الوالده يهمّها قوى حضور أكبر عدد ممكن من الأولاد والبنات الصغيرين وعيلة الست الوالده بتقدم مغات وملبس ، وساعات بندق ولوز . وبيبقى فى الأوضه صينيه عليها قلّه مزوّقه من الفخار اذا كانت المولوده بنت ، وأبريق اذا كان المولود ولد .

حفلة السبوع عباره عن ان الأم تمشى فى الأوضه سواء فى البيت أو المستشفى شايله المولود أو المولوده ويمشى وراها الأولاد والبنات الصغيرين أولاد المدعوين ، شايلين شمع مولّع . وبيكون فيه واحده من العيله او صديقه للعيله تغنّى غنوة السبوع : " برجالاتك ، برجالاتك ، حلق دهب فى ودانا تك " . وتقول نصايح للمولود زى : "اسمع كلام أمك . وأسمع كلام أبوك " .

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/xalaf ilbanaat/

xalaf iṣṣubyaan fimaṣr mufaḍḍal biṣifa ʕamma ʕan xalaf ilbanaat . wifil?aryaaf lamma l?abb yxallif walad biyitnaada baʕd kida bi?ism "abu fulaan" wil?umm bititnaada "umm fulaan ."

wilfarḥa bilwalad sababha inn ilʕaa?ilaat firriif bititbaaha bʕuzwitha : ya imma byinaaha ya imma bgahha ya imma bkatrit riggalitha . wida ṭabʕan bil?iḍaafa ila fikrit inn ilwalad binnisba lilʕeela firriif maṣdar lizyaada gdiida fiddaxl , laakin ilbint ma?uddamhaaš illa lgawaaz .

ilguhuud illi btubzal dilwa?t fmaṣr lmaḥw il?ummiyya firriif bitxaffif ila ḥadd kbiir min tafḍiil xalaf iṣṣubyaan .

dilwa?t ilbanaat zayy ilwilaad fil?aryaaf wifilmudun

BIRTH OF GIRLS

The birth of boys in Egypt is generally preferred to the birth of girls. In the countryside, when a father has a boy he is called after that "father of so-and-so" and the mother is called "mother of so-and-so."

The reason for the happiness with [having] sons is that families in the countryside take pride in their influence [power] which is manifested in wealth, rank or the number of their men. This is of course in addition to the idea that the boy represents to the family in the countryside the source of an increase in income, but the girl has only marriage to look forward to.

The efforts which are now being exerted in Egypt to wipe out illiteracy in the countryside are lessening the [phenomenon of] preference for sons [over daughters].

Nowadays girls are like [equal to] boys in the country-

wiʕala gamiiʕ ilmustawayaat , kulluhum biyṛuuħu lmadrasa lʔibtidaʔiyya lamma yibʔa ʕumṛuhum sitt sniin .

ilbanaat dilwaʔt nisbithum murtafiʕa fgamiiʕ maṛaaħil ittaʕliim min ilʔibtidaaʔi liɣaayit idduktoṛaah . wifiih sittaat aʕḍaaʔ fimaglis iššaʕb wifmaglis ilwuzaṛa , wida ṭabʕan ɣeer ilmiʔaat min issittaat illi byištaɣalu muħamiyaat widakatra wimuhandisaat , wifiih ʕadad kibiir min asadzit ilgamiʕaat wilʕumada sittaat .

issitt ilmaṣriyya bitistaʕiid baʕḍ ilħuʔuuʔ illi kaanit laha ftariix maṣr ilʔadiim lamma kaanit laha nafs ħuʔuuʔ iṛṛaagil , witišhad bikida lmaxṭuṭaat wilʔasaaṛ ilʔadiima . wittariix biyiħki inn ħukkaam maṣr kaan benhum ʕadad min issittaat zayy kilyopatra wħatšipsuut wišagaṛit idduṛṛ .

side and in the cities and at all levels [of society]; they all go to primary school when they are six years old.

*The percentage of girls in all stages of education is high nowadays, from primary school to doctoral [programs]. There are women members in the National Assembly [*maglis el-shaʕb*] and in the Cabinet, and this, of course, is in addition to the hundreds of women who are practicing lawyers, doctors and engineers, and there are a great number of women university professors and deans.*

The Egyptian woman is regaining some of the rights which she had in the ancient history of Egypt, when she had the same rights as men. The ancient manuscripts and monuments testify to that. History tells [us] that among the rulers of Egypt were a number of women, like Cleopatra, Hatshepsut and Shagarit El-Durr.

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خلف البنات

THE BIRTH OF GIRLS

خلف الصبيان فى مصر مفضل بصفه عامه عن خلف البنات . وفى الأرياف لما الأب يخلف ولد بيتنادى بعد كدا باسم " ابو فلان " والأم بتتنادى " أم فلان " .

والفرحه بالولد سببها ان العائلات فى الريف بتتباهى بعزوتها : ياما بغناها ياما بجاهها ياما بكترة رجالاتها . ودا طبعا بالاضافه الى فكرة ان الولد بالنسبه للعيله فى الريف مصدر لزياده جديده فى الدخل لكن البنت ما قدمهاش الا الجواز .

الجهود اللى بتبذل دلوقت فى مصر لمحو الاميه فى الريف بتخفف الى حد كبير من تفضيل خلف الصبيان .

دلوقت البنات زى الاولاد فى الارياف وفى المدن وعلى جميع المستويات كلهم بيروحوا المدرسه الابتدائيه لما يبقى عمرهم ست سنين .

البنات دلوقت نسبتهم مرتفعه فى جميع مراحل التعليم من الابتدائى لغاية الدكتوراه . وفيه ستات اعضاء فى مجلس الشعب وفى مجلس الوزراء ، ودا طبعا غير المئات من الستات اللى بيشتغلوا محاميات ودكاتره ومهندسات وفيه عدد كبير من اساتذة الجامعات والعمداء ستات .

الست المصريه بتستعيد بعض الحقوق اللى كانت لها فى تاريخ مصر القديم لما كانت لها نفس حقوق الرجل ، وتشهد بكدا المخطوطات والآثار القديمه . والتاريخ بيحكى ان حكام مصر كان بينهم عدد من الستات زي كليوباتره وحتشبسوت وشجرة الدر .

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/issittaat/

maks mullar , ilʕaalim ilʔingiliizi , katab inn mafiiš šaʕb filʕaalam ilʔadiim aw ilʕaalam ilħadiis ʕaṭa ssitt makaana zayy ilmakaana illi kaanit bititmattaʕ biiha fʕaṣr qudammaʔ ilmaṣriyyiin. irrisuum illi ʕala lʔasaar ilmaṣriyya lʔadiima bitʔakkid ilħaʔiiʔa di wbitwarri inn ħʔuuʔ issitt filmugtamaʕ kaanit zayy ħʔuuʔ irraagil .

ṣuwarha ʕala lʔasaar wilmaʕaabid bitbayyinha mašya fiššawaariʕ wibitbiiʕ witištiri wiʔinnaha kaanit markaz ihtimaam ilmugtamaʕ . wifbaʕḍ ilmaxṭuṭaat ilfirʕoniyya ilʔadiima fiih ʕuʔuud gawaaz fiiha taʕahhud min izzoog biṭṭaaʕa lizzooga . wilmiraas kaan biyitniʔil min ilʔumm lilbint .

baʕd quruun ṭawiila min ittaʔaxxur wilgahl illi nʕakas ʕala rriggaala wissittaat fimaṣr bsabab ʕuhuud ilʔiħtilaal ilʔagnabi , badaʔit issitt ilmaṣriyya tistaridd baʕḍ ħʔuʔha

WOMEN

Max F. Müller, the English scholar, wrote that there is no people in the ancient or modern world who gave women a position like that which they enjoyed during the ancient Egyptian period. The drawings on the ancient Egyptian monuments confirm this fact and show that the rights of women were equal to those of men.

Pictures of women on the monuments and temples show them walking in the streets, selling and buying, and [show] that they were important [the center of concern] in the society. In some ancient Pharaonic manuscripts there are marriage contracts in which the husband made a commitment to obey his wife, and inheritances were passed from the mother to the daughter.

After many centuries of backwardness and ignorance which were reflected by men and women in Egypt as a result of the periods of foreign occupation, Egyptian women have be-

lʔadiima . rifaaʕa raafiʕ iṭṭahṭaawi raaʔid innahḍa lfikriyya lħadiisa fmaṣr kaan min awaaʔil illi naadu btaʕliim ilbanaat witʔassar bidaʕwitu ššeex miħammad ʕabdu , wimin baʕdu ʔaasim amiin illi byuʕtabar muħarrir ilmarʔa lmaṣriyya .

dilwaʔt issitt ilmaṣriyya bititwalla lmanaaṣib ilmuxtalifa fkaafit ilmagalaat wibtaaxud nafs agr rraagil liʔannaha bitʔaddi nafs ilʕamal .

muʕẓam guhuud ilgamʕiyyaat innisaʔiyya fmaṣr dilwaʔt muwaggaha lṛafʕ mustawa ssittaat ilʔigtimaaʕi wissaqaafi wilʕilmi wʔišṛakhum finahḍiṭ ilmugtamaʕ .

maṣr ištaṛakit biwafd kbiir fimuʔtamar ilmarʔa lʕaalami lli nʕaqad filmaksiik sanat alf wtusʕumiyya xamsa wsabʕiin .

gun to reclaim some of their ancient rights. <u>Rifa'a Raafi' El-Tahtawi</u>, the pioneer of the modern intellectual movement, was one of the first to call for the education of girls, and <u>Sheikh Mohammad Abdu</u> was influenced by his ideas. After him [came] <u>Qasim Amin</u> who is considered the liberator of Egyptian women.

Nowadays Egyptian women are assuming various positions in all fields and earn the same wages as men because they do the same work.

Most of the efforts of the women's societies in Egypt are now directed toward raising the social, cultural and educational level of women, and involving them in the development of society.

Egypt participated with a large delegation in the International Women's [Year] Conference which was held in Mexico in 1975.

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الستات

WOMEN

ماكس مولر ، العالم الانجليزى، كتب ان مافيش شعب فى العالم القديم أو العالم الحديث عطى الست مكانه زي المكانه اللى كانت بتتمتع بيها فى عصر قدماء المصريين . الرسوم اللى على الآثار المصريه القديمه بتأكّد الحقيقه دى وبتورّى أن حقوق الست فى المجتمع كانت زي حقوق الراجل .

صورها على الآثار والمعابد بتبينها ماشيه فى الشوارع وبتبيع وبتشترى وانها كانت مركز اهتمام المجتمع . وفى بعض المخطوطات الفرعونيه القديمه فيه عقود جواز فيها تعهد من الزوج بالطاعه للزوجه . والميرات كان بيتنقل من الأم للبنت .

بعد قرون طويله من التأخر والجهل اللى انعكس على الرجاله والستات فى مصر بسبب عهود الأحتلال الأجنبى بدأت الست المصريه تسترد بعض حقوقها القديمه .رفاعه رافع الطهطاوى رائد النهضه الفكريه الحديثه فى مصر كان من أوائل اللى نادوا بتعليم البنات وتأثر بدعوته الشيخ محمد عبده ، ومن بعده قاسم أمين اللى بيعتبر محرر المرأه المصريه .

دلوقت الست المصريه بتتولى المناصب المختلفه فى كافة المجالات وبتاخد نفس أجر الراجل لانها بتأدى نفس العمل .

معظم جهود الجمعيات النسائيه فى مصر دلوقت موجهه لرفع مستوى الستات الأجتماعى والثقافى والعلمى واشراكهم فى نهضة المجتمع .

مصر اشتركت بوفد كبير فى مؤتمر المرأه العالمى اللى انعقد فى المكسيك سنة الف وتسع ميه خمسه وسبعين .

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/il?aṭfaal/

il?umm ilmaṣriyya min aktaṛ il?ummahaat filʕaalam riʕayatan li?aṭfalha · wiṭṭifl fi?usṛa fa?iira aw mutawaṣṣiṭa aw ɣaniyya biyitmattaʕ biʕaṭf wiɦanaan min saaʕit ma byitwilid liɣaayit ma yikbaṛ .

il?umm ilmaṣriyya bitib?a ɦaṛiiṣa ʕala innaha tiṛaḍḍaʕ aṭfalha wimatɦibbiš tiddiihum laban ṣinaaʕi illa iza ddoktooṛ ašaar ʕaleeha bkida , yaʕni lamma ykuun labanha masalan miš muɣazzi kfaaya liṭṭifl .

il?umm ilmaṣriyya bitfaḍḍal innaha tiṛʕa aṭfalha binafsaha wimabitsibhumš liššaɣɣalaat . wiza kaanit bitištaɣal fa?ummaha filɣaalib bitib?a sakna mʕaaha witaaxud balha min il?aṭfaal fiɣyabha . aw iza kaan daxl il?usṛa kbiir biyib?a ʕandaha daada yaʕni muṛabbiyyit aṭfaal .

fiih ʕadad kibiir min il?usaṛ ilmaṣriyya lamma

CHILDREN

The Egyptian mother is one of the most caring towards her children among all the mothers [in the world]. A child of a poor, middle class or rich family enjoys affection and sympathy from the moment of his birth until he grows up.

The Egyptian mother takes [great] care to feed her children natural [breast] milk; she does not like to give [them] formula [artificial] milk unless the doctor advises her to do so, if, for instance, her milk is not nourishing enough for the child.

The Egyptian mother prefers to take care of her children herself, and does not leave them with maids. If she is employed [a working mother], then quite often her mother lives with her, and takes care of the children when she is away. If the family has a large income, they can afford a <u>*dada*</u> *or a nursemaid [nanny].*

A great number of Egyptian families take their children

yṛuuħu ziyaaṛa li?aṛayibhum aw aṣdiqa?hum biyaxdu aṭfalhum maʕaahum wixṣuuṣan lamma maykunš ʕanduhum daada . wi?aħyaanan yaxdu l?aṭfaal widdaada kamaan ; wida sababu inn il?umm ilmaṣriyya tiħibb inn aṭfalha yib?u dayman ?uṛayyibiin minha witaħt naẓaṛha bistimṛaaṛ .

issitt ilmaṣriyya bitiħtafiẓ bi?ismaha wi?ism walidha baʕd ilgawaaz wimataxudš - zayy ittaqliid ilɣaṛbi - ism izzoog . yaʕni "samya ħilmi" - masalan - yifḍal ismaha "samya ħilmi" ṭuul ħayatha ?abl ilgawaaz wibaʕd ilgawaaz . baʕd ilgawaaz lamma ti?addim nafsaha linnaas ti?uul "ana samya ħilmi ħaṛam il?ustaaz fulaan ilfulaani ," witizkuṛ ism gozha .

fil?awṣaaṭ iššaʕbiyya lamma ssitt tixallif walad , ilʕeela wilgiraan wilmaʕaarif wil?aṣdiqaa? yibtidu yinaduuha "umm fulaan" illi huwwa ism ibnaha wimaħaddiš yinadiiha baʕd kida b?ismaha l?aṣli . wida yiwarriina ?add eeh faṛħit il?umm bi?ibnaha .

with them when they visit with their relatives or friends, especially if they do not have a dada *[nanny]. Sometimes they [the families] take the children as well as the* dada *[nanny]; this is because the Egyptian mother always likes to have her children close to her [and in sight].*

The Egyptian woman keeps her maiden name and her father's name after marriage. She does not take - as in the Western tradition - her husband's name. For example, "Samya Helmy" continues to use the name "Samya Helmy" [all her life] both before and after marrying. After marriage, when she introduces herself to people, she says: "I am Samya Helmy, the wife of Mr. So-and-So," and she mentions the name of her husband.

When a woman of the popular [lower] classes gives birth to a boy, the family, the neighbors, the acquaintances, and the friends begin to call her the "mother of so-and-so," which is the name of her son; nobody calls her by her original [first] name. This shows us the happiness of a mother at the birth of a son.

ilʔaṭfaal biyitʕawwidu min iṣṣiγaṛ innuhum yiɦtirimu wiyismaʕu kalaam illi akbaṛ minhum . wiʕašaan kida lamma yikbaṛu wiyibʔa lwaaɦid minhum ʕandu sabaʕṭaašaṛ tamanṭaašaṛ sana mabyiʕmilš ayy mašaakil liwaldeeh . mafiiš fimaṣr ilmašaakil ilmaʕṛuufa fʔamerika min ilʔawlaad wilbanaat illi fissinn da .

iššabb ilmaṣri biyiʕtamid ʕala waldeeh aktaṛ min ilʔamriiki lli fsinnu wibyifḍal yaaxud maṣruuf min abuuh liγaayit lamma yitxaṛṛag wiyištaγal .

illaban wizzabaadi lmunaasib liʔakl ilʔaṭfaal mutawaffir fimaṣr wiṛxiiṣ . wiṭabʕan ilxuḍaaṛ wilfakha ṭṭaaẓa wistixdaam ilxallaaṭ ilkahṛabaaʔi biyxalli ʕamaliyyit taɦḍiir akl ilʔaṭfaal ʕamaliyya sahla .

ilɦuṣuul ʕala daada binnisba liʔusṛa amrikiyya ʕandaha aṭfaal wiɦatqiim fimaṣr sana aw aktaṛ miš muškila . fiih makaatib liššaγγalaat widdadaat yumkin ilʔittiṣaal biiha widi tixtaaṛ lilʔusṛa iddaada ilmaṭluuba illi ʕandaha xibṛa saabiqa

From the time of their early childhood, children are accustomed to respecting and obeying the [words of] their elders. For this reason, when they reach the age of [either] seventeen [or] eighteen [years old], they do not cause any problems for their parents. Egypt does not face the kinds of problems found in America among the boys and girls of this age group.

The Egyptian youth depends upon his parents more than does the American youth of the same age. He depends on his father for his pocket money until he graduates and finds a job.

Milk and yogurt suitable for feeding children are available and inexpensive in Egypt. Of course, fresh vegetables and fruits and the use of the electric blender make the preparation of children's food an easy process.

An American family with children which is staying in Egypt a year or more will find no problem in hiring a dada [nanny]. There are [employment] offices for maids and dadas that one can contact; they [the employment offices] choose the [needed] dada for the

wimaʕṛuufa lilmaktab witkuun ištaɣalit ʔabl kida ʕand usaṛ amrikiyya witiʕṛaf ingiliizi .

family, a dada *who has previous experience, who is known by the [employment] office, who has worked before with American families, and who knows English.*

illi ʕandu minkum aṭfaal wibiyfakkaṛ yiṛuuħ maṣr yiṭmaʔinn inn aṭfaalu ħaylaaʔu riʕaaya tamma min gamiiʕ innawaaħi , wiħaylaaʔi maṣriyyiin kitiir ħayiʕzimuuh ʕala lɣada aw ilʕaša wiyʔuluulu "haat aṭfaalak maʕaak" wixṣuuṣan lamma ykuun humma ʕanduhum aṭfaal .

If [any one of] you goes to Egypt with your children, you can rest assured that your children will receive excellent care [in every respect]. You will find many Egyptians who will invite you for lunch or for dinner, saying to you: "Bring your children with you," especially if they have children themselves.

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الاطفـــــــــــال

CHILDREN

الام المصريه من اكتر الامهات فى العالم رعايـة لاطفالها ٠والطفل فى اسره فقيره او متوسطه او غنيه بيتمتع بعطف وحنان من ساعة ما يتولد لغاية ما يكبر ٠

الام المصريه بتبقى حريصه على انها ترضع اطفالها لبن طبيعى وما تحبش تديهم لبن صناعى الا اذا الدكتور اشار عليها بكدا ، يعنى لما يكون لبنها مثلا مش مغذى كفايه للطفل ٠

الام المصريه بتفضّل انها ترعى اطفالها بنفسها وما تسيبهومش للشغالات ، واذا كانت بتشتغل فامها فى الغالب بتبقى ساكنه معاها وتاخد بالها من الاطفال فى غيابها ٠ او اذا كان دخل الاسره كبير بيبقى عندها داده ، يعنى مربية اطفال٠

فيه عدد كبير من الاسر المصريه لما يروحوا زياره لقرايبهم او اصدقاءهم بياخدوا اطفالهم معاهم وخصوصا لما ما يكونش عندهم داده ٠ واحيانا ياخدوا الاطفال والداده كمان – ودا سببه ان الام المصريه تحب ان اطفالها يبقوا دايما قريبين منها وتحت نظرها باستمرار ٠

الست المصريه بتحتفظ باسمها واسم والدها بعد الجواز وما تاخدش – زى التقليد الغربى – اسم الزوج ٠ يعنى " ساميه حلمى " – مثلا – يفضل اسمها " ساميه حلمى " طول حياتها قبل الجواز وبعد الجواز ٠ بعد الجواز لما تقدم نفسها للناس تقول "انا ساميه حلمى حرم الاستاذ فلان الفلانى" وتذكر اسم جوزها ٠

فى الاوساط الشعبيه لما الست تخلف ولد ، العيله والجيران والمعارف والاصدقاء بيبدوا ينادوها " ام فلان " اللى هو اسم ابنها وما حدش يناديها بعد كدا باسمها الاصلى ٠ ودا يورينا قد ايه فرحة الام بابنها ٠

الاطفال بيتعودوا من الصغر انهم يحترموا ويسمعوا كلام اللى اكبر

منهم • وعشان كدا لما يكبروا ويبقى الواحد منهم عنده سبعتاشر تمنتاشر سنه ما بيعملش اى مشاكل لوالديه • مافيش فى مصر المشاكل المعروفه فى امريكا من الاولاد والبنات اللى فى السن دا •

الشاب المصرى بيعتمد على والديه اكتر من الامريكى اللى فى سنه وبيفضل ياخد مصروف من ابوه لغاية لما يتخرج ويشتغل •

اللبن والزبادى المناسب لاكل الاطفال متوفر فى مصر ورخيص • وطبعا الخضار والفاكهه الطازه واستخدام الخلاط الكهرباتى بيخلى عملية تحضير اكل الاطفال عمليه سهله •

الحصول على داده بالنسبة لاسره امريكيه عندها اطفال وحتقيم فى مصر سنه او اكتر مش مشكله • فيه مكاتب للشغالات والدادات يمكن الاتصال بيها ودى تختار للاسره الداده المطلوبه اللى عندها خبره سابقه ومعروفه للمكتب وتكون اشتغلت قبل كدا عند اسر امريكيه وتعرف انجليزى •

اللى عنده منكم اطفال وبيفكر يروح مصر يطمئن ان اطفاله حيلاقوا رعايه تامه من جميع النواحى ، وحيلاقى مصريين كتير حيعزموه على الغداء او العشاء ويقولوا له "هات اطفالك معاك" وخصوصا لما يكون هم عندهم اطفال •

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/il?aṛaaba lʕaa?iliyya/

"ʕammi fulaan" di ʕbaaṛa tismaʕha ktiir fimaṣr . iwʕa tiftikir inn maʕnaaha inn fulaan da axu waalid iššaxṣ illi biy?uul ilʕibaaṛa . mumkin ?awi innu yib?a bn ʕamm waldu , aw gooz xaltu , aw gooz ʕammitu , wimumkin innuhum maykunuuš ?aṛaayib aw nasaayib xaaliṣ , wiykuun fulaan da ṣadii? liwaldu . kull dool biyuʕtabaṛu fma?aam ilʕamm . wʕašaan kida , min baab il?iḥtiṛaam lamma lwaaḥid yitkallim ʕanhum biy?uul ʕala kull waaḥid minhum innu "ʕammu ." "xaali fulaan" mumkin yib?a ma?ṣuud biiha axu il?umm aw ibn ʕamm il?umm aw ibn xalitha .

lamma lwaaḥid yitkallim ʕan baa?i l?aṛaayib winnasaayib fimaṣr biyib?a ḥasab ʕilaaqit il?aṛaaba aw innasab . yaʕni t?uul fulaan ibn ʕammi aw fulaan gooz uxti aw fulaana

FAMILY RELATIONS

"My [paternal] uncle So-and-So" is a phrase which you hear often in Egypt. You must not assume that it means that this person is the brother of the father of the person who is using the phrase. It is very possible that he is his father's [paternal] cousin, or his maternal or paternal aunt's husband, or it is possible that they aren't relatives or in-laws at all, but Mr. So-and-So is a friend of his [the speaker's] father. All of these are considered of the [same] rank as the [paternal] uncle. For this reason, it is [considered] respectful when one talks about them to call each one his "uncle." "My [maternal] uncle So-and-So" may mean the mother's brother or her [paternal or maternal] cousin.

When one [in Egypt] speaks of the rest of the relatives and in-laws, it is according to the type of relationship [by blood or marriage]. I.e., you say So-and-So is my

mṛaat ibn ʕammi ila aaxirihi .

ilmaṣriyyiin biyiʕtibiru lʔaṛaayib winnasaayib kulluhum ʕeela waħda . wzayy ma ʔulna ʔabl kida kull waaħid biyħiss bʔinn ʕaleeh iltizaam binnisba littaani wibyigtimiʕu kulluhum taʔriiban filʔafṛaaħ wilmayaatim liʔann kull waaħid minhum biyiʕtibiṛ da waagib ʕaleeh laazim yuʔuum biih . yaʕni kull faṛd min afṛaad ilʕeela laazim yiħḍaṛ ilmayaatim min nafsu , wiyitʕizim fiʔafṛaħha .

[paternal] cousin, or my sister's husband or my [paternal] cousin's wife, etc.

The Egyptians consider all the [blood] relatives and in-laws as one family. As we said before, every individual feels an obligation with respect to the other and almost all of them gather at weddings and funerals, because each one of them considers this a duty which he must perform. That is, every member of the family must attend the funerals of his own accord and consider himself invited to the family weddings.

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القرابه العائليـــــه

FAMILY RELATIONS

" عمي فلان " دى عباره تسمعها كتير فى مصر . أوعى تفتكر ان معناها ان فلان دا أخو والد الشخص اللى بيقول العباره . ممكن قوى انه يبقى ابن عم والده ، أو جوز خالته ، أو جوز عمته ، وممكن انهم مايكونوش قرايب أو نسايب خالص ، ويكون فلان دا صديق لوالده . كل دول بيعتبروا فى مقام العم . وعشان كدا من باب الاحترام لما الواحد يتكلم عنهم بيقول على كل واحد منهم أنه " عمه " . " خالى فلان " ممكن يبقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .

لما الواحد يتكلم عن باقى القرايب والنسايب فى مصر يبقى حسب علاقة القرابه أو النسب . يعنى تقول فلان ابن عمى أو فلان جوز اختى أو فلانه مرات ابن عمى الى آخره .

المصريين بيعتبروا القرايب والنسايب كلهم عيله واحده . وزى ماقلنا قبل كدا كل واحد بيحس بأن عليه التزام بالنسبه للتانى وبيجتمعوا كلهم تقريبا فى الافراح والمياتم لان كل واحد منهم بيعتبر دا واجب عليه لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر المياتم من نفسه ويتعزم فى افراحها .

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/ṛamaḍaan/

ṛamaḍaan huwwa taasiʕ šahṛ fissana lhigriyya , whuwwa šahṛ iṣṣiyaam filʕaalam ilʔislaami . iṣṣaayim fiṛamaḍaan laazim yimtiniʕ ʕan ilʔakl wiššuṛb wittadxiin min šuṛuuʔ iššams liɣṛubha ṭuul ayyaam iššahṛ .

šuhuuṛ issana lhigriyya bitibʔa saʕaat tisʕa wʕišriin yoom wisaʕaat talatiin yoom ḥasab ṛuʔyit hilaal iššahṛ . ʕašaan kida yoom awwal ṛamaḍaan mabyibʔaaš maʕṛuuf bittaḥdiid illa baʕd ilʔiḥtifaal biṛuʔyit ilhilaal illi byiʕmilu lʔazhaṛ baʕd ṣalaat ilʕiša yoom tisʕa wʕišriin šaʕbaan . wišaʕbaan huwwa ššahṛ illi ʔabl ṛamaḍaan ʕala ṭuul .

iza sabatit iṛṛuʔya fmaṣr aw fi ayy balad islaami byiṭlaʕ bayaan rasmi yḥaddid awwil ṛamaḍaan wibdaayit iṣṣiyaam .

THE MONTH OF RAMADAN

Ramadan is the ninth month of the Islamic [Hegira] year, and it is the month of fasting in the Islamic world. The fasting person during Ramadan should abstain from eating, drinking and smoking from sunrise to sunset every day of the month.

The months of the Hegira year are sometimes twenty-nine days and sometimes thirty days [long], depending on the appearance of the new moon. For this reason, the first day of Ramadan is not known precisely until after the celebration of the appearance of the new moon which is carried out by Al-Azhar after the evening prayer [ṣalat el-isha] on the twenty-ninth day of Shaban. Shaban is the month which comes right before Ramadan.

If the new moon is sighted in Egypt or in any Islamic country, an official statement is issued to announce the first [day] of Ramadan and the beginning of the fast.

ṛamaḍaan luh ʕadaatu wtaʔaliidu lli bitxalliih muxtalif ʕan ayy šahṛ fissana witɦiss biiha winta fmaṣr . awwalan : iššuɣl filmaṣaaliɦ ilɦukumiyya wilmadaaris biyibʔa min ʕašṛa ṣṣubɦ litneen baʕd iḍḍuhṛ . saaniyan : niẓaam ilʔakl byitɣayyaṛ ; biyibʔa fiih akliteen bass . waɦda ɦawaali ssaaʕa tneen ṣabaaɦan wibiysammuuha ssuɦuuṛ . wiʔaklit issuɦuuṛ laazim titimm ʔabl šuṛuuʔ iššams .

ilʔakla ttanya bitibʔa baʕd ɣuṛuub iššams mubaašaṛatan wismaha lfiṭaaṛ . yaʕni lamma ɦadd yiʕzimak ʕala lfiṭaaṛ fibeetu fṛamaḍaan yibʔa maʕna kida innak ɦataakul ʕandu saaʕit ilɣuṛuub biẓẓabṭ .

filmudun ilkibiira byiḍṛab madfaʕ filaɦẓit ilɣuṛuub ʕašaan innaas yibtidu lʔakl . wiṣooṭ ilmadfaʕ biyitzaaʕ fiṛṛadyu wittilifizyoon . lamma tismaʕ waaɦid fiṛamaḍaan biyisʔal "ilmadfaʕ ʕala kaam inniharḍa ? " yibʔa ʕaayiz yiʕṛaf ɦayifṭaṛ biẓẓabṭ issaaʕa kaam .

Ramadan has its own customs and traditions which make it different from any [other] month of the year, and you feel this when you are in Egypt. First: work in government offices and schools is from 10 A.M. to 2 P.M. Second: the system of meals changes. There are only two meals [a day]. One is at about 2 A.M. and is called El-suhur [light meal before daybreak during Ramadan]. The suhur must take place before sunrise.

The second meal is immediately after sunset and is called El-fitar [the breaking of the fast]. That means that when someone invites you to El-fitar at his house during Ramadan, you will eat exactly at sunset.

In the large cities a cannon is fired at the moment the sun sets so that people can begin to eat. The sound of the cannon is broadcast on radio and television. When you hear someone ask during Ramadan, "What time is the cannon [fired] today?" he wants to know at exactly what time he can break the fast.

aklit ilfiṭaar bitib?a akla dasima wikimmiyyatha wħalawiyyatha aktar min ayy akla ʕadiyya . winnaas bitħibb tiʕmil ʕazaayim kitiira ʕala lfiṭaar ṭuul ramaḍaan lil?ahl wil?aṣdiqaa? . biyib?a fiiha fuul wilaħma wxuḍaar wifraax wikunaafa w?aṭaayif . ilkunaafa wil?aṭaayif ħalawiyyaat mabtitʕimilš ʕaadatan filbiyuut illa framaḍaan .

The fitar is a rich meal and its quantity and desserts are more than at any ordinary meal. People like to invite relatives and friends often for the fitar all during Ramadan. It [the fitar] consists of fuul [fava beans], meat, vegetables, chicken, kunafa [a pastry made of special vermicelli dough stuffed with nuts and sugar, baked in melted butter and syrup] and atayif [Egyptian pancakes, stuffed with nuts and raisins and folded]. Kunafa and atayif are sweets which are not usually made in the homes except during Ramadan.

baraamig il?izaaʕa wittilivizyoon fimaṣr bitityayyar firamaḍaan ʕašaan titnaasib maʕa mawaʕiid ilfiṭaar , wibyib?a ṭṭaabiʕ ilyaalib ʕaleeh diini wibiykuun fiiha mutanawwiʕaat littasliya li?ann muʕẓam innaas bitifḍal sahraana liyaayit ma yismaʕu lmisaħħaraati wyitsaħħaru .

Radio and television programming are changed during Ramadan to suit the time of the fitar. The dominant characteristic [of these programs] is religious and they include varied programs for entertainment because most people stay up late until they hear the misaharati [drum-beater announcing the suhur during the month of Ramadan], and have the suhur.

ilmisaħħaraati da byib?a waaħid mutaṭawwiʕ innu yliff fiššawaariʕ wixṣuuṣan fil?aħyaa?

The misaharati is a person who volunteers to walk through the streets, especially

iššaʕbiyya been issaaʕa waħda wissaaʕa talaata ṣabaaħan yiṣaħħi nnaas ʕašaan yitsaħħaṛu . tila?iih maaši maasik ṭabḷa wibyiḍṛab ʕaleeha bʕaṣaaya wiy?uul biṣooṭ ʕaali "iṣħa ya naayim , waħħid iddaayim ."

ħikmit iṣṣiyaam inn innaas lamma tħiss bilguuʕ yib?a ʕandaha ʕaṭf ʕala lɣalaaba wilmasakiin . ʕašan kida biysammu ṛamaḍaan šahṛ ilxeer.

in the popular neighborhoods between one and two A.M. to wake up the people to have the *__suhur__*. *You find him walking holding a drum and beating it with a stick, saying in a loud voice, "Wake up, oh sleeper, and proclaim the oneness of God, the Everlasting."*

The reason behind the fast is that when people feel hunger they will have sympathy [compassion] for the poor and needy. For this reason __Ramadan__ *is called "the month of charity."*

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رمضـــــــــان

RAMADAN

رمضان هو تاسع شهر فى السنه الهجريه ، وهو شهر الصيام فى العالم الأسلامى . الصايم فى رمضان لازم يمتنع عن الأكل والشرب والتدخين من شروق الشمس لغروبها طول أيام الشهر .

شهور السنه الهجريه بتبقى ساعات تسعه وعشرين يوم وساعات تلاتين يوم حسب رؤية هلال الشهر . عشان كدا يوم أول رمضان ما بيبقاش معروف بالتحديد الا بعد الأحتفال برؤية الهلال اللى بيعمله الأزهر بعد صلاة العشاء يوم تسعه وعشرين شعبان . وشعبان هو الشهر اللى قبل رمضان على طول .

اذا ثبتت الرؤيه فى مصر أو فى أى بلد اسلامى بيطلع بيان رسمى يحدد أول رمضان وبداية الصيام .

رمضان له عاداته وتقاليده اللى بتخليه مختلف عن أى شهر فى السنه وتحس بيها وانت فى مصر . أولا : الشغل فى المصالح الحكوميه والمدارس بيبقى من عشره الصبح لاتنين بعد الضهر . ثانيا : نظام الأكل بيتغيّر . بيبقى فيه اكلتين بس . واحده حوالى الساعه اتنين صباحا وبيسموها السحور . واكلة السحور لازم تتم قبل شروق الشمس .

الاكله التانيه بتبقى بعد غروب الشمس مباشرة واسمها الفطار . يعنى لما حد يعزمك على الفطار فى بيته فى رمضان يبقى معنى كدا انك حتاكل عنده ساعة الغروب بالظبط .

فى المدن الكبيره بيضرب مدفع فى لحظة الغروب عشان الناس يبتدوا الاكل . وصوت المدفع بيتذاع فى الراديو والتلفزيون . لما تسمع واحد فى رمضان بيسأل "المدفع على كام النهارده"؟ يبقى عايز يعرف حيفطر بالظبط

الساعه كام .

أكلة الفطار بتبقى أكله دسمه وكمياتها وحلوياتها اكتر من ايّ اكله عاديه . والناس بتحب تعمل عزايم كتيره على الفطار طول رمضان للأهل والأصدقاء . بيبقى فيها فول ولحمه وخضار وفراخ وكنافه وقطايف . الكنافه والقطايف حلويات مابتتعملش عادة في البيوت الا في رمضان .

برامج الاذاعه والتلفزيون في مصر بتتغير في رمضان عشان تتناسب مع مواعيد الفطار وبيبقى الطابع الغالب عليها ديني وبيكون فيها متنوعات للتسليه لأن معظم الناس بتفضل سهرانه لغاية ما يسمعوا المسحّراتي ويتسحّروا

المسحّراتي دا بيبقى واحد متطوع انه يلف في الشوارع وخصوصا في الأحياء الشعبيه بين الساعه واحده والساعه تلاته صباحا يصحّي الناس عشان يتسحروا . تلاقيه ماشي ماسك طبله وبيضرب عليها بعصايه ويقول بصوت عالي :

"اصحى يانايم ، وحّد الدايم".

حكمة الصيام ان الناس لما تحس بالجوع يبقى عندها عطف على الغلابه والمساكين .عشان كدا بيسموا رمضان شهر الخير .

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/iṣṣiyaam ʕand il?a?baaṭ/

niẓaam iṣṣiyaam ʕand il?a?baaṭ il?ursuzuks fimaṣr muxtalif ʕan niẓaam iṣṣiyaam ilmaʕṛuuf filkanaayis ilɣaṛbiyya. wmunasabaat iṣṣiyaam ʕand il?a?baaṭ kitiira wmuxtalifa ʕan ilmunasabaat illi biyṣuum fiiha lmasiħiyyiin filɣaṛb.

il?aṣl fiṣṣiyaam ʕand il?a?baaṭ huwwa l?imtinaaʕ ʕan il?akl wiššuṛb wittadxiin liɣaayit ɣuṛuub iššams wibaʕd kida ṣṣaayim yaakul akl xafiif xaali min iddasam. laakin da ṭabʕan ṣaʕb binnisba liẓruuf ilħayaah ilħaaliyya, wiʕašaan kida lkiniisa l?ibṭiyya samaħit linnaas bi?innuhum yimtiniʕu ʕan il?akl wiššuṛb wittadxiin ʕala ?add ma yi?daṛu, kull waaħid wi?udritu. fiih naas ti?daṛ timtiniʕ ʕan il?akl liɣaayit iḍḍuhṛ, wifiih naas ti?daṛ timtiniʕ ʕan il?akl liɣaayit issaaʕa ʕašṛa ṣabaaħan. ilmuhimm, inn fiṣṣiyaam il?a?baaṭ ma yi?daṛuuš yaklu laħma. kull anwaaʕ illuħuum mamnuuʕa, wibaṛḍu llaban

FASTING AMONG THE COPTS

The system of fasting among the Orthodox Copts [in Egypt] is different from the system of fasting practiced in the western churches. The occasions of fasting among the Copts are many and differ from the occasions on which Christians in the West fast.

The basic idea of fasting among the Copts is the abstention from eating, drinking and smoking until sunset, after which the fasting person eats light food free from fats. But, of course, this is difficult in view of present life-styles, and for this reason the Coptic Church has permitted [its] people to abstain from eating, drinking and smoking, each according to his capacities. Some people are able to abstain from eating until noon, and some [others] are able to abstain until 10:00 A.M. The important point is that during the fast, Copts are not allowed to eat meat. All kinds of meat are prohibited, and also milk

wimuntagaatu wilbeeḍ wiṭṭuyuuṛ kullaha mamnuuʕa . iṣṣiyaam ilkibiir illi huwwa ʔabl ʕiid ilʔiyaama mamnuuʕ fiih akl issamak laakin baaʔi ṣṣiyamaat masmuuħ fiiha akl issamak . ʕala lʕumuum kaqaʕda asasiyya iṣṣaayim miš laazim yaakul wiyišbaʕ ʕala lʔaaxir . liʔann min ahdaaf iṣṣiyaam illi bnitkallim ʕannu issumuw iṛṛooħi wiʔixḍaaʕ ilgasad liṣayṭarit iṛṛooħ . wiṭabʕan iddars illi byitʕallimu ṣṣaayim huwwa innu lamma yħiss bilguuʕ yiʔuum yiʕṭif ʕala lfuʔaṛa . wiṣṣiyaam biṭṭaṛiiʔa di tadriib lilʔiṛaada liʔann iṣṣaayim biyimtaniʕ ʕan ilʔakl illi biyištihiih .

and milk products, eggs, and poultry [are all prohibited]. During the long [great] fast, which comes before Easter, the eating of fish is prohibited, but during the rest of the fasts it is allowed. Generally speaking, as a basic principle, the fasting person should not eat to satisfy his appetite. For one of the goals of the fasting of which we are speaking is the exaltation of the spirit and the submission of the body to the control of the spirit. Of course, the lesson which the fasting person learns is that when he feels hunger, he feels compassion for the poor. Fasting in this way is an exercise of the will, for the fasting person deprives himself of the food which he craves.

filkiniisa lʔibtiyya kull yoom aṛbaʕ wigumʕa ṣyaam fiima ʕada lxamsiin yoom illi baʕd ʕiid ilʔiyaama . wbaʕdeen fiih ṣiyamaat kitiira ahammaha ṣṣiyaam ilkibiir illi ʔabl ʕiid ilʔiyaama wda mudditu xamsa wxamsiin yoom . wiṣṣiyaam illi ʔabl ʕiid ilmilaad mudditu talaata warbiʕiin yoom . wiṣyaam ilʕadra mudditu xamasṭaašaṛ yoom . wiṣyaam iṛṛusul mudditu tataṛaawaħ ma

In the Coptic Church every Wednesday and Friday are fast days, except during the fifty days which follow Easter. Besides that there are many fasts, the most important of which is the long [great] fast which comes before Easter and lasts for fifty-five days. The fast which precedes Christmas is forty-three days. The Fast of the Virgin Mary lasts for

been ṭamanṭaašar̤ yoom witalaata warbiʕiin yoom . miʕaad ʕiid il?iyaama huwwa lli biyħaddid muddit ṣiyaam ir̤r̤usul .

fifteen days. The length of the Fast of the Disciples varies between eighteen and forty-three days. The date of Easter is what determines the length of the Fast of the Disciples.

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الصيام عند الاقبـــــاط

FASTING AMONG THE COPTS

نظام الصيام عند الأقباط الأرثوذكس فى مصر مختلف عن نظام الصيام المعروف فى الكنايس الغربيه . ومناسبات الصيام عند الأقباط كتيره ومختلفه عن المناسبات اللى بيصوم فيها المسيحيين فى الغرب .

الأصل فى الصيام عند الأقباط هو الامتناع عن الأكل والشرب والتدخين لغاية غروب الشمس وبعد كدا الصايم ياكل أكل خفيف خالى من الدسم . لكن دا طبعا صعب بالنسبه لظروف الحياه الحاليه ، وعشان كدا الكنيسه القبطيه سمحت للناس بانهم يمتنعوا عن الأكل والشرب والتدخين على قد ما يقدروا ، كل واحد وقدرته . فيه ناس تقدر تمتنع عن الأكل لغاية الضهر ، وفيه ناس تقدر تمتنع عن الأكل لغاية الساعه عشره صباحا . المهم ، ان فى الصيام الأقباط ما يقدروش ياكلوا لحمه . كل انواع اللحوم ممنوعه ، وبرضه اللبن ومنتجاته والبيض والطيور كلها ممنوعه . الصيام الكبير ، اللى هو قبل عيد القيامه ، ممنوع فيه أكل السمك لكن باقى الصيامات مسموح فيها أكل السمك . على العموم كقاعده اساسيه الصايم مش لازم ياكل ويشبع على الآخر . لأن من اهداف الصيام اللى بنتكلم عنه السمو الروحى واخضاع الجسد لسيطرة الروح . وطبعا الدرس اللى بيتعلمه الصايم هو انه لما يحس بالجوع يقوم يعطف على الفقراء . والصيام بالطريقه دى تدريب للاراده لأن الصايم بيمتنع عن الأكل اللى بيشتهيه .

فى الكنيسه القبطيه كل يوم أربع وجمعه صيام فيما عدا الخمسين يوم اللى بعد عيد القيامه . وبعدين فيه صيامات كتيره أهمها الصيام الكبير اللى قبل عيد القيامه ودا مدته خمسه وخمسين يوم . والصيام اللى

قبل عيد الميلاد مدته تلاته واربعين يوم . وصيام العدرا مدته خمستاشر يوم . وصيام الرسل مدته تتراوح مابين تمنتاشر يوم وتلاته وأربعين يوم . ميعاد عيد القيامه هو اللى بيحدد مدة صيام الرسل .

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/il?aʕyaad/

il?aʕyaad fimaṣr baʕḍaha aʕyaad diiniyya wbaʕḍaha aʕyaad qawmiyya btitʕaṭṭal fiiha lmaṣaalih ilhukumiyya wilmadaaris wilgamiʕaat . ahamm il?aʕyaad iddiiniyya l?islamiyya hiyya ṛaas issana lhigriyya , wmuulid innabi , wilʕiid iṣṣuɣayyaṛ , wilʕiid ilkibiir , widool biyib?a lihtifaal biihum saʕaat fiṣṣeef wisaʕaat fiššita aw iṛṛabiiʕ aw ilxariif hasab šuhuuṛ issana lhigriyya .

ʕiid ṛaas issana lhigriyya huwwa yoom waahid muhaṛṛam . wiʕiid muulid innabi byib?a yoom iṭnaašaṛ rabiiʕ il?awwal , wilʕiid iṣṣuɣayyaṛ huwwa ttalat tiyyaam il?uula fšahṛ šawwaal . šahṛ šawwaal huwwa ššahṛ illi byiigi baʕd šahṛ ṛamaḍaan , wišahṛ ṛamaḍaan huwwa šahṛ iṣṣiyaam . wilʕiid ilkibiir biyibtidi yoom ʕašṛa zu lhigga limuddit aṛbaʕ tiyyaam baʕd wa?fit ʕaṛafaat

HOLIDAYS

Some of the holidays in Egypt are religious holidays and some are national holidays on which government offices, schools and universities are closed. The most important Islamic religious holidays are the Muslim [Hegira] New Year's day, the Prophet's birthday, Lesser Bairam [the feast of breaking the Ramadan fast], and the Greater Bairam [the feast of the sacrifice]. These [holidays] are celebrated sometimes in the summer, and sometimes in the winter, spring or fall, according to the months of the Hegira [Muslim] year.

The Muslim New Year is the first day of [the month of] Muharram. The Prophet's birthday is the twelfth of [the month of] Rabi El-Awwal, and the Lesser Bairam is the first three days of the month of Shawwal. Shawwal is the month which follows Ramadan which is the month of fasting. The Greater Bairam begins the tenth of [the month of] Dhu El-Higga

lilħuggaag fimakka lli bitkuun yoom tisʕa zu lħigga .

and lasts for four days after <u>*waʔfit arafat*</u> *[standing on Mt. Arafat] for the pilgrims in Mecca, which takes place on the ninth of* <u>*Dhu El-Higga*</u>*.*

winta fmaṣr biyibʔa sahl ʕaleek tiʕṛaf iššuhuuṛ wilʔayyaam di liʔann ittariix ilmaktuub ʕala lgaṛaayid ilmaṣriyya lyawmiyya biyibʔa bilmilaadi wilhigri wilʔibṭi .

When you are in Egypt, it will be easy for you to know these months and days because the date written on the Egyptian daily newspaper is [written] according to the Christian [Western], <u>*Hegira*</u> *[Muslim] and Coptic [years].*

ahamm aʕyaad ilʔaʔbaaṭ fimaṣr hiyya ʕiid ilmilaad , yaʕni ʕiid milaad ilmasiiħ , wida byibʔa dayman yoom sabʕa yanaayir , wiʕiid ilʔiyaama wida laazim yikuun yoom ħadd , wiʕiid mari muṛʔus yoom tamanya maayu , wʕiid ilʕadra yoom itneen wiʕišriin aɣusṭuṣ .

The most important Coptic holidays in Egypt are Christmas, that is, the birthday of Christ, which always falls on the seventh of January, and Easter which is always on a Sunday, and St. Mark's Day on the eighth of May, and St. Mary's Day on the twenty-second of August.

ahamm ilʔaʕyaad ilqawmiyya hiyya ʕiid sawṛit talaata wʕišriin yulyu wyoom ilgeeš fisitta uktoobaṛ wiʕiid iṛṛabiiʕ yoom šamm innisiim .

The most important national holidays are the anniversary of the 23rd of July Revolution, Army Day on the sixth of October, and the spring holiday of <u>*Shamm El-Nisim*</u>*.*

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الاعيـــــــــــاد

HOLIDAYS

الأعياد فى مصر بعضها أعياد دينيه وبعضها أعياد قوميه بتتعطّل فيها المصالح الحكوميه والمدارس والجامعات . أهم الأعياد الدينيه الأسلاميه هى رأس السنه الهجريه ، ومولد النبى ، والعيد الصغير ، والعيد الكبير ، ودول بيبقى الأحتفال بيهم ساعات فى الصيف وساعات فى الشتاء أو الربيع أو الخريف حسب شهور السنه الهجريه .

عيد رأس السنه الهجريه هو يوم واحد محرم . وعيد مولد النبى بيبقى يوم اتناشر ربيع الأول ، والعيد الصغير هو التلات ايام الأولى فى شهر شوال . شهر شوال هو الشهر اللى بييجى بعد شهر رمضان ، وشهر رمضان هو شهر الصيام .

والعيد الكبير بيبتدى يوم عشره ذو الحجه لمدة أربع أيام بعد وقفة عرفات للحجاج فى مكه اللى بتكون يوم تسعه ذو الحجه .

وانت فى مصر بيبقى سهل عليك تعرف الشهور والأيام دى لأن التاريخ المكتوب على الجرائد المصريه اليوميه بيبقى بالميلادى والهجرى والقبطى .

أهم أعياد الاقباط فى مصر هى عيد الميلاد ، يعنى عيد ميلاد المسيح ، ودا بيبقى دايما يوم سبعه يناير وعيد القيامه ودا لازم يكون يوم حد ، وعيد مار مرقس يوم تمانيه مايو وعيد العدرا يوم اتنين وعشرين أغسطس .

أهم الاعياد القوميه هى عيد ثورة تلاته وعشرين يوليو ويوم الجيش فى سته أكتوبر وعيد الربيع يوم شم النسيم .

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/il?iħtifaal bilʕiid/

wa?fit ilʕiid iṣṣuɣayyaṛ [ʕiid ilfiṭr] bitib?a aaxir yoom fiṛamaḍaan . tilaa?i lħaṛaka fissuu? fiɣaayit innašaaṭ zayy yoom aṛbaʕa wʕišriin disambir fi?amriika . witħiss bmaẓaahir il?istiʕdaad lil?iħtifaal bilʕiid fikull ħitta . witlaa?i ṣawaani lkaħk wilɣuṛayyiba ṛayħa wgayya min ilfuṛn winnaas šayla lifaf fiiha lħagaat ilgidiida lli štaruuha lnafsuhum wil?awladhum .

muʕẓam innaas - riggaala wsittaat wi?aṭfaal - biyiṣħu ?abl ilfagr yoom ilʕiid . irriggaala biyiṣħu ʕašaan yiṛuuħu lgaamiʕ yiṣallu lfagr . wissittaat biyiṣħu ʕašaan tawḍiib ilbeet lizzuwwaaṛ illi ħayiigu yʕayyidu , wiyħaḍḍaṛu lmilabbis wiššukulaaṭa wilkaħk wilbaskoot wilɣuṛayyiba winnu?l liḍḍuyuuf . wil?aṭfaal biyiṣħu ʕašaan yilbisu ilhuduum ilgidiida wmušta?iin lilʕidiyya lli ħayaxduuha min il?ahl wil?aṛaayib .

CELEBRATING THE FEAST

The eve of the Lesser Bairam [ʕiid el-fiṭr] is the last day of Ramadan. You find the activity in the market very brisk, like December 24 in the U.S. You sense from the atmosphere everywhere, the preparation to celebrate the holiday. You find trays of cakes and ghurayiba [shortbread cookies] going back and forth to the bakery, and people carrying packages of new things which they have bought for themselves and their children.

Most people - men, women and children - wake up at dawn on the day of the feast. Men get up to go to the mosque for the dawn prayer [salat el-fagr]. Women get up to straighten up the house for the visitors who will come to wish them a happy holiday, and to prepare the candy, chocolates, cakes, cookies, ghurayiba [shortbread cookies] and nuts for the guests. Children get up to put on their new clothes and they are anxious for the holi-

lamma timši fšawaariʕ ilqaahiṛa yoom ilʕiid iṣṣubħ tlaa?i nnaas il?aɣniya , wilfu?aṛa , wiššaɣɣaliin , wiššaɣɣalaat labsiin aħsan ma ʕanduhum . kull ilmaħallaat biti?fil awwil yoom ilʕiid illa maħallaat il?akl wiššuṛb .

min ilʕadaat ilmawguuda ʕand naas kitiir filmudum wil?aryaaf , wixṣuuṣan issittaat , inn awwil ħaaga yiʕmiluuha ṣṣubħ yoom ilʕiid innuhum yizuuṛu ma?aabiṛ ahaliihum wiyaxdu mʕaahum kaħk wʕeeš wibalaħ ʕašaan yiwazzaʕuuh ʕala lfu?aṛa .

ħawaali ssaʕa ħḍašaṛ yoom ilʕiid bitibtidi ziyaṛaat ilmuʕayda been innaas wiyitbadlu ʕibaṛaat ittahaani : "kull ʕiid winta ṭayyib" wiṛṛadd "winta ṭayyib" aw "kull sana winta ṭayyib" wiṛṛadd "winta biṣṣiħħa wissalaama ."

ilɣada yoom ilʕiid iṣṣuɣayyaṛ biyib?a filɣaalib

day gift [of money] which they will get from their family and relatives.

When you walk in the streets of Cairo on the morning of the feast day, you find the rich, the poor and the workers [all] wearing their best clothes. All the stores close on the first day of the feast except stores which sell food and drink.

Among the customs observed by many people in the cities and countryside, and especially by the women, is that the first thing they do on the morning of the feast day is to visit the graves of their relatives, taking with them cakes, bread and dates to distribute to the poor.

At about eleven o'clock [A.M.] on the feast day, the holiday visits start, with people exchanging expressions of greeting [congratulations]: "Many happy returns of the day" ["May you be well every year"] and the response "The same to you" ["And may you be well" , or "And may you be in [good] health and peace."]

Dinner [lunch] on the Lesser Bairam is usually *__fisikh__*

fisiix wiyib?a maqṣuur̥ ʕala lʕeela lli biykuun afr̥adha gum min kull ħitta ʕašaan yiħtiflu maʕa baʕḍ bilʕiid .

filʕiid ilkibiir [ʕiid iḍḍaħiyya] , muʕẓam ilʕa?ilaat ilɣaniyya wilmutawaṣṣiṭa btidbaħ xar̥uuf aw aktar̥ witwazzaʕ muʕẓam illaħma ʕala lfu?ar̥a . wibyib?a ṭṭaba? r̥r̥a?iisi ʕala lɣada btaaʕ ilʕeela yoom ilʕiid ilkibiir huwwa fatta billaħma .

matinsaaš winta fmaṣr iza gah ʕaleek ilʕiid iṣṣuɣayyar̥ aw ilkibiir innak tiddi ʕidiyya liššaɣɣaala aw iššaɣɣaal illi ʕandak wilbawwaab ilʕimaar̥a wilṣabi lmakwagi wilkull illi byixdimuuk , wililmisaħħar̥aati iza xabbaṭ ʕaleek iṣṣubħ yoom ilʕiid ʕašaan yiʕayyid ʕaleek .

[salted fish] and it is limited to the family members who have come from everywhere to celebrate the holiday together.

For the Greater Bairam [the Feast of the Sacrifice] most upper- and middle-class families slaughter one or more lambs and distribute most of the meat to the poor. The main dish at dinner on the Greater Bairam is fatta [a dish made of bread, broth and rice] with meat.

Don't forget, when you are in Egypt and the Lesser or Greater Bairam comes around, to give a holiday gift [of money] to your maid or houseboy and to the doorman of the building, the ironer's assistant, and to all those who serve you, and to the misaharati if he knocks [on your door] on the morning of the holiday to wish you a happy holiday.

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الاحتفال بالعيد

CELEBRATING THE FEAST

وقفة العيد الصغير (عيد الفطر) بتبقى آخر يوم فى رمضان . تلاقى الحركه فى السوق فى غاية النشاط زي يوم أربعه وعشرين ديسمبر فى أمريكا . وتحس بمظاهر الأستعداد للأحتفال بالعيد فى كل حته ، وتلاقى صوانى الكحك والغريّبه رايحه وجايه من الفرن والناس شايله لفف فيها الحاجات الجديده اللى اشتروها لنفسهم ولأولادهم .

معظم الناس رجاله وستات وأطفال بيصحوا قبل الفجر يوم العيد . الرجاله بيصحوا عشان يروحوا الجامع يصلوا الفجر . والستات بيصحوا عشان توضيب البيت للزوار اللى حييجوا يعيّدوا ، ويحضّروا الملبس والشكولاته والكحك والبسكوت والغريّبه والنقل للضيوف . والأطفال بيصحوا عشان يلبسوا الهدوم الجديده ومشتاقين للعيديه اللى حياخدوها من الأهل والقرايب .

لما تمشى فى شوارع القاهره يوم العيد الصبح تلاقى الناس الأغنياء والفقراء والشغالين والشغالات لابسين أحسن ما عندهم . كل المحلات بتقفل أول يوم العيد الا محلات الأكل والشرب .

من العادات الموجوده عند ناس كتير وخصوصا الستات فى المدن والأرياف ان اول حاجه يعملوها الصبح يوم العيد أنهم يزوروا مقابر أهاليهم وياخدوا معاهم كحك وعيش وبلح يوزعوه على الفقراء .

حوالى الساعه حداشر يوم العيد بتبتدى زيارات المعايده بين الناس ويتبادلوا عبارات التهانى : " كل عيد وانت طيب " والرد " وانت طيب " أو " كل سنه وانت طيب " والرد " وانت بالصحه والسلامه " .

الغداء يوم العيد الصغير بيبقى فى الغالب فسيخ وبيبقى مقصور

على العيله اللى بيكون أفرادها جم من كل حته عشان يحتفلوا مع بعض بالعيد .

في العيد الكبير (عيد الضحيه) معظم العائلات الغنيه والمتوسطه بتدبح خروف أو اكتر وتوزع معظم اللحمه على الفقراء . وبيبقى الطبق الرئيسي على الغداء بتاع العيله يوم العيد الكبير هو فته باللحمه .

ماتنساش وانت في مصر اذا جه عليك العيد الصغير أو الكبير انك تدى عيديه للشغاله أو الشغال اللى عندك ولبواب العماره ولصبى المكوجى ولكل اللى بيخدموك وللمسحراتى اذا خبط عليك الصبح يوم العيد عشان يعيد عليك .

***

/ilmayaatim/

FUNERALS

lamma btiḥṣal wafaah iddafn laazim yitimm fimudda matzidš ʕan arbaʕa wʕišriin saaʕa . li?ann ilgaww fmaṣr mabyismaḥš inn ilmudda tziid ʕan kida . wi?aɣlab ilganazaat bititšayyaʕ min beet ilmutawaffi aw ilmutawaffiya : innaas timši wara nnaʕš liɣaayit ma yṣallu ʕala lmarḥuum aw ilmarḥuuma f?a?rab gaamiʕ aw kiniisa .

When a death occurs the burial must take place within a period of not more than twenty-four hours because the weather in Egypt does not permit that the period exceed this. Most of the funeral processions begin from the home of the deceased: the people walk behind the bier and they pray over the deceased in the nearest mosque or church.

baʕḍ ilʕaa?ilaat bitiʕmil šaadir aw ṣiwaan lilʕaza biyigtimiʕ fiih ilmuʕazziyiin ?abl tašyiiʕ ilganaaza wiyiḥḍaru fiih sahra billeel , yit?iri fiiha lqur?aan wiyit?addimluhum fiiha ?ahwa . nafs innizaam da biyuttabaʕ ʕand il?a?baaṭ , fiima ʕada inn fissahra l?assiis biy?uul kilma .

Some families put up a tent [ṣiwaan] for the wake and the mourners gather in it before the funeral procession and attend there an evening gathering where the Qur'an is recited and they are served coffee. The same system is followed by the Copts, with the exception of the fact that the priest preaches at the evening gathering.

ahl ilmayyit biyib?u wa?fiin fimadxal iššaadir ʕašaan yit?abbilu lʕaza . wilmuʕazziyiin sawaa? ?araayib aw aṣdiqaa? biyiigu min kull ḥitta lamma yismaʕu lxabar li?annuhum

The family of the deceased stand at the entrance of the tent to receive condolences. The mourners, whether relatives or friends, come from all around when they hear the

biyiʕtibiru inn da waagib asaasi mayṣaɦɦiš yitʔaxxaṛu ʕannu .

news because they consider this a basic duty which it is not proper to neglect.

ʕaadatan ilmuʕazzi biyʔuul liʔahl ilmayyit "ilbaʔiyya fɦayatkum" , wibyitṛadd ʕaleeh "aḷḷaah yibʔi ɦayaatak" , aw "ɦayaatak ilbaʔya ."

Usually the mourner says to the family of the deceased "The remainder [of the deceased's life] should be added to your life" and he is answered, "May God preserve your life," or "May your life be preserved."

illibs ilʔiswid huwwa ʕalaamit llɦuzn fmaṣr . issittaat tilbis fasatiin sooda wiṭuṛaɦ sooda , wirriggaala bitilbis kaṛavattaat sooda .

Black clothing is the sign of mourning in Egypt. Women wear black dresses and headcloths, and the men wear black ties.

filʔaryaaf ilʕaza biyastamirr talat tiyyaam , wikull ʕeela filqaṛya bitwaddi akl liʔahl ilmayyit kanuuʕ min ilmušaṛka wilmusaʕda fistiʔbaal ilmuʕazziyiin .

In the countryside the mourning lasts for three days, and each family in the village delivers food to the family of the deceased as a kind of sharing and assistance in receiving the mourners.

fiih ittigaah dilwaʔt litaʔliil takaliif ilmayaatim ʕašaan mayibʔaaš zayy ma biyʔuul ilmasal ilmaṣri "moot wixaṛaab diyaaṛ" , liʔann iššawaadir aw iṣṣiwanaat illi tkallimna ʕanha bititkallif kitiir .

There is a trend nowadays to cut down the funeral expenses so that it no longer be like what the Egyptian proverb says, "death and the destruction of houses," because the tents which we spoke about cost a great deal.

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الميـــــــاتم

FUNERALS

لما بتحصل وفاه الدفن لازم يتم فى مده ما تزيدش عن أربعه وعشرين ساعه . لأن الجو فى مصر ما بيسمحش ان المده تزيد عن كدا . وأغلب الجنازات بتتشيع من بيت المتوفى أو المتوفيه : الناس تمشى ورا النعش لغاية ما يصلّوا على المرحوم أو المرحومه فى أقرب جامع أو كنيسه .

بعض العائلات بتعمل شادر أو صيوان للعزاء بيجتمع فيه المعزيين قبل تشييع الجنازه ويحضروا فيه سهره بالليل ، بتقرى فيها القرآن ويتقدم لهم فيها قهوه . نفس النظام دا بيتبع عند الاقباط فيما عدا ان فى السهره القسيس بيقول كلمه .

أهل الميت بيبقوا واقفين فى مدخل الشادر عشان يتقبلوا العزاء . والمعزيين سواء قرايب أو أصدقاء بيجوا من كل حته لما يسمعوا الخبر لانهم بيعتبروا ان دا واجب أساسى ما يصحش يتأخروا عنه .

عادة المعزّى بيقول لأهل الميت " البقيه فى حياتكم " وبترد عليه " الله يبقى حياتك " أو " حياتك الباقيه " .

واللبس الأسود هو علامة الحزن فى مصر . الستات تلبس فساتين سوده وطرح سوده والرجاله بتلبس كرافتات سوده .

فى الأرياف العزاء بيستمر تلات أيام ، وكل عيله فى القريه بتودى أكل لأهل الميت كنوع من المشاركه والمساعده فى استقبال المعزيين .

فيه اتجاه دلوقت لتقليل تكاليف المياتم عشان ما يبقاش زى ما بيقول المثل المصرى " موت وخراب ديار " لان الشوادر أو الصيوانات اللى اتكلمنا عنها بتتكلف كتير .

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/issanawiyya lʕamma/

ilʕeela lmaṣriyya lamma yibʔa ʕandaha ibn aw bint mutaqaddimiin limtiħanaat šahaadit issanawiyya lʕamma , byibʔa lbeet "fiħaalit ṭawaaṛiʔ" ʔabl ilʔimtiħaan bišahṛeen ʕala lʔaʔall . natiigit ilʔimtiħaan da ħayitwaʔʔaf ʕaleeha mustaʔbal iṭṭaalib liʔann magmuuʕ iddaṛagaat filʔimtiħaan huwwa lli ħaywaggihu wħayħaddid ilkulliyya lli ħatiʔbalu .

biyibʔa fiih baʕd iʕlaan innatiiga lagnit tansiiq lilʔubuul filgamiʕaat ilmaṣriyya . innagiħiin fissanawiyya lʕamma biyʔaddimu ṭalabathum lillagna di , wyimlu stimaṛaat yiħaddidu fiiha ṛaɣabathum wiyrattibuuha ħasab afḍaliyyitha fnaẓaṛhum . yaʕni ṭṭaalib iza kaan nagaħ fissanawiyya lʕamma qism ʕilmi wgaab magmuuʕ kibiir , yiwaḍḍaħ filistimaaṛa inn ṛaɣbitu lʔuula hiyya ṭṭibb wittany ṣṣayḍala wittalta lhandasa ila aaxirihi . lagnit ittansiiq muhimmitha innaha tifħaṣ iṭṭalabaat di witnassaq been ilʔaʕdaad illi ʕayzaaha kull kulliyya wbeen

GENERAL SECONDARY EDUCATION CERTIFICATE

When an Egyptian family has a son or daughter taking the general secondary school examinations, the house is in a "state of emergency" for at least two months before the exam. The future of the student depends upon the results of this exam because the total of the exam scores is what directs him [into a field of study] and determines the college which will accept him.

After the announcement of the results a Coordinating Committee for Acceptance in the Egyptian universities meets. Those who pass the [general secondary school] exam submit their applications to this committee, and fill out forms in which they indicate their choices and rank them in order of their preference. This means that if the student has passed the [general secondary school] examination, scientific section, and got a high total score, he makes it clear on his form that his first choice is medicine, second is pharmacy, third is engineering,

ṛaɣabaat ilmutaqaddimiin wibeen ilmagamiiʕ bitaʕithum .

etc. The task of the Coordinating Committee is to screen these applications and to coordinate the numbers [of students] which each college wants, the choices of the applicants, and their [total] scores.

aṣħaab ilmagamiiʕ ilmurtafiʕa giddan humma lli biyiḍmanu inn ṛaɣabathum il?uula ħatitħa??a? .

Those who have very high scores ensure that their first choice will be granted.

imtiħaan issanawiyya lʕamma byib?a ʕala mustawa lgumhuṛiyya kullaha . wilʕa?ilaat wiṭṭaḷaba bitib?a fħaalit qalaq šadiid liɣaayit ma tiṭlaʕ innatiiga . wilʕeela btib?a ħaṛiiṣa ʕala innaha twaffaṛ li?ibnaha aw bintaha gaww haadi lilmuzakra ʕašaan yigiibu magamiiʕ ʕalya . ziyaṛaat iḍḍuyuuf bit?ill wmabyib?aaš fiih heeṣa filbeet ʕašaan ilwilaad yizakru .

The general secondary examination is standardized throughout the republic. The students and their families remain in a state of great tension until the results are announced. The family is careful to provide for their son or daughter a quiet atmosphere for studying, so that they may get high scores. Visits of guests are decreased and there is no noise in the house so that the children can study.

iza kunt naawi tzuuṛ ʕeela maṣriyya fbetha fšahṛ abriil aw maayu , ta?akkad ?abl izziyaaṛa inn ilbeet mafihuuš ħadd mit?addim lissanawiyya lʕamma li?ann ilbeet filħaala di byib?a "fħaalit ṭawaaṛi? ."

If you are planning to visit an Egyptian family at their home during the months of April or May, make sure before the visit that there is no one in the house preparing for the general secondary exam because the house in this case is in a "state of emergency."

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الثانويه العامـــــه

GENERAL SECONDARY EDUCATION CERTIFICATE

العيله المصريه لما يبقى عندها ابن أو بنت متقدمين لامتحانات شهادة الثانويه العامه ، بيبقى البيت فى " حالة طوارئ " قبل الأمتحان بشهرين على الأقل . نتيجة الأمتحان دا حيتوقف عليها مستقبل الطالب لأن مجمـــــوع الدرجات فى الأمتحان هو اللى حيوجهه وحيحدد الكليه اللى حتقبله .

بيبقى فيه بعد اعلان النتيجه لجنة تنسيق للقبول فى الجامعات المصريه . الناجحين فى الثانويه العامه بيقدموا طلباتهم للجنه دى ، ويملوا استمارات يحددوا فيها رغباتهم ويرتبوها حسب أفضليتها فى نظرهم . يعنى الطالـــب اذا كان نجح فى الثانويه العامه قسم علمى وجاب مجموع كبير ، يوضّح فـــى الأستماره ان رغبته الأولى هى الطب والتانيه الصيدله ، والتالته الهندسه الى آخره . لجنه التنسيق مهمتها انها تفحص الطلبات دى وتنسق بين الاعداد اللى عايزاها كل كليه وبين رغبات المتقدمين وبين المجاميع بتاعتهم .

اصحاب المجاميع المرتفعه جدا هم اللى بيضمنوا أن رغباتهم الأولى حتتحقق.

امتحان الثانويه العامه بيبقى على مستوى الجمهوريه كلها والعائلات والطلبه بتبقى فى حالة قلق شديد لغاية ما تطلع النتيجه . والعيله بتبقى حريصه على انها توفّر لابنها أو بنتها جوّ هادى للمذاكره عشان يجيبوا مجاميع عاليه . زيارات الضيوف بتقل وما بيبقاش فيه هيصه فى البيت عشـان الولاد يذاكروا .

اذا كنت ناوى تزور عيله مصريه فى بيتها فى شهر ابريل أو مايو ، تأكد قبل الزياره ان البيت مافيهوش حد متقدم للثانويه العامه لان البيـت فى الحاله دى بيبقى فى " حالة طوارئ "

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/imtiɦanaat ilkulliyya/

"matinsaaš yasi ʕaadil tifuut ʕala l?usṭa ɦasan ilmikaniiki li?annu ṭalabak imbariiɦ wibiy?ullak ilʕaṛabiyya miš ɦatixḷaṣ inniharda ." di hiyya rrisaala lli smiʕha ʕaadil min iššaɣɣaala baʕd ma fiṭir iṣṣubɦ .

ʕaadil ṭaalib fisana ?uula fkulliyyit ittigaaṛa fgamʕit ilqaahiṛa . xad issanawiyya lʕamma ssana lli faatit wikaan nifsu yudxul kulliyyit il?iqtiṣaad wilʕuluum issiyasiyya laakin magabš ilmagmuuʕ bitaʕha . ilmagmuuʕ illi gaabu daxxalu kulliyit ittigaaṛa .

risaalit ilmikaniiki lli ?alitha ššaɣɣaala lʕaadil maʕnaaha innu miš ɦayi?daṛ yiṛuuɦ ilkulliyya bilʕaṛabiyya , wʕašaan kida laazim yaaxud muwaṣliteen . laazim yaaxud ilmitru wibaʕdeen il?utubiis , li?annu saakin fimaṣr ilgidiida wilkulliyya filgiiza . ahammiyyit ilʕaṛabiyya innu kaan ɦayatafaada zaɦmit ilmitru wil?utubiis wiɦayiwṣal badri li?ann inniharda

COLLEGE EXAMINATIONS

"Don't forget, Mr. Adil, to stop by at Hassan the mechanic's, because he called you yesterday and says that the car won't be finished today." This is the message which Adil heard from the maid after breakfast.

Adil is a first-year student in the Faculty of Commerce, Cairo University. He got his general secondary school diploma last year and he wanted to enter the Faculty of Economics and Political Science, but he didn't get the score it required. The score he got allowed him to enter the Faculty of Commerce.

The mechanic's message which the maid gave Adil means that he won't be able to drive to the college, and for this reason he will have to take two means of public transportation. He must take the metro [electric train] and then the bus, because he lives in Masr El-Gidida [Heliopolis] and the college is in Giza. The importance of the car is that he could have avoid-

awwil yoom fimtiɦanaat aaxir issana .

il?imtiɦaan da binnisba lʕaadil wizamaylu fsana uula fkulliyyit ittigaaṛa illi ʕadadhum ɦawaali talat talaaf wixumsu miyya byib?a ɦaasim binnisba lmusta?bal kull waaɦid minhum filkulliyya .

ʕašaan yiṭlaʕ sana tanya lwaaɦid minhum laazim yingaɦ fikull ilmawaad aw yiṣ?aṭ fimadda aw itneen bass . wifilɦaala di byib?a man?uul wimutaxallif fimadda aw itneen yimtiɦin fiiha maʕa mtiɦanaat sana tanya . wida huwwa niẓaam il?imtiɦanaat ilɦaali .

wiʕašaan ʕadad iṭṭalaba ḍaxm wimafiiš qaʕaat tisaʕhum , il?imtiɦanaat di btitʕimil fišaadir , yaʕni ṣiwaan kibiir , wibyib?a fiih ʕadad kibiir min ilmura?biin . taṣɦiiɦ il?imtiɦanaat biyaaxud wa?t kbiir li?ann wara?it il?igaaba laazim yiṣaɦɦaɦha itneen min asadzit ilmadda ʕala l?aqall wibtib?a b?aṛqaam sirriyya .

natiigit il?imtiɦaanaat filkulliyyaat illi fiiha aʕdaad kibiira min iṭṭalaba zayy ittigaaṛa wilɦu?uu? wil?adaab

ed the crowding of the metro and bus and arrive early because today is the first day of final exams.

This exam for Adil and his classmates in the first year in the Faculty of Commerce [who number 3500] is decisive with respect to the future of each one of them [in the college].

In order to go on to second year one must pass all his subjects or fail in only one or two subjects. In this case he is promoted and is behind in one or two subjects, in which he is examined with the second year examinations. This is the current examination system.

Because of the huge number of students and the lack of halls to accommodate them, the exams are given in large tents and there are many proctors. The correction of the exams takes a long time because the answer sheets must be corrected by at least two of the professors of the subject and it [the answer sheet] has a secret number.

The results of the exams in faculties which have a large number of students, like Commerce, Law and Liberal Arts, take

bitaaxud šahr̥ ʕala lʔaqall liɣaayit ma tuʕlan .	* * * * *	*at least a month to be announced.*

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امتحانات الكليـــــــــه

COLLEGE EXAMINATIONS

"ماتنساش ياسـى عادل تفوت على الأسطى حسن الميكانيكى لانه طلبـك امبارح وبيقول لك العربيه مش حتخلص النهارده ." دى الرساله اللـى سمعها عادل من الشغّاله بعد مافطر الصبح .

عادل طالب فى سنه أولى فى كلية التجاره فى جامعة القاهره . خد الثانويه العامه السنه اللى فاتت وكان نفسه يدخل كليـة الأقتصاد والعلوم السياسيه لكن ماجابش المجموع بتاعها . المجموع اللى جابه دخله كليـة التجاره .

رسالة الميكانيكى اللى قالتها الشغّاله لعادل معناها انه مش حيقدر يروح الكليه بالعربيه وعشان كدا لازم ياخد مواصلتين . لازم ياخد المترو وبعدين الأتوبيس ، لانه ساكن فى مصر الجديده والكليه فى الجيزه . اهميـة العربيه انه كان حيتفادى زحمة المترو والأتوبيس وحيوصل بدرى لأن النهارده أول يوم فى امتحانات آخر السنه .

الأمتحان دا بالنسبه لعادل وزمايله فى سنه اولى فى كلية التجاره ، اللى عددهم حوالى تلات آلاف وخمس ميه ، بيبقى حاسم بالنسبه لمستقبل كـل واحد منهم فى الكليه .

عشان يطلع سنه تانيه الواحد منهم لازم ينجح فى كل المواد أو يسقط فى ماده أو اتنين بس.وفى الحاله دى يبقى منقول ومتخلّف فى ماده أو اتنين يمتحن فيها مع امتحانات سنه تانيه . ودا هو نظام الأمتحان الحالى .

وعشان عدد الطلبه ضخم ومافيش قاعات تساعهم ، الأمتحانات دى بتتعمل فى شادر ، يعنى صيوان كبير ، وبيبقى فيه عدد كبير من المراقبين .تصحيح

الامتحانات بياخد وقت كبير لأن ورقة الاجابه لازم يصححها اتنين من اساتذة المادة على الأقل وبتبقى بارقام سريه .

نتيجة الأمتحانات فى الكليه اللى فيها اعداد كبيره من الطلبه زى التجاره والحقوق والآداب بتاخد شهر على الأقل لغاية ماتعلن .

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/ilʔizaaʕa wittilivizyoon/

ilʔizaaʕa wittilivizyoon min ahamm wasaaʔil ittasliya wilʔiʕlaam fimaṣr . ħaliyyan fiih qanaateen littilivizyoon wiħawaali xamas mogaat izaaʕa . baṛaamig ilʔizaaʕa wittilivizyoon mutanawwiʕa wibitħaawil tiṛḍi azwaaʔ innaas wisaqafithum ilmuxtalifa kubaaṛ wiṣɣaaṛ .

ħanaaxud masalan birnaamig ilʔizaaʕa wittilivizyoon yoom iggumʕa lli huwwa yoom ilʔagaaza lʔusbuʕiyya fmaṣr . tilaaʔi fbirnaamig ilgumʕa ħadiis lilʔaṭfaal wimgalla liššabaab wiṣaḷaat ilgumʕa wimatš kooṛa wiħalaʔa agnabiyya wikonšerto lšupan wisimfoniyyaat lišobeer wiʔaflaam witamsiliyyaat . wida ṭabʕan ɣeer našaṛaat ilʔaxbaaṛ illi btitzaaʕ bilʕaṛabi wibluɣaat agnabiyya , wilʔaħadiis illi bitatanaawal mawḍuʕaat muxtalifa : diiniyya wigtimaʕiyya wʕilmiyya wṭibbiyya wɣerha .

matindihišš winta fmaṣr law fataħt ittilivizyoon wilʔiit

RADIO AND TELEVISION

Radio and television are among the most important means of entertainment and information in Egypt. Presently there are two television channels and about five radio stations. Radio and television programs are varied and they try to satisfy the various tastes and cultures of adults and children.

Let us take, for example, the radio and television program for Friday, which is the weekly day off in Egypt. You find in the Friday program the children's program, the youth magazine, the Friday prayer, the soccer game, foreign series, a Chopin concert, Shubert symphonies, films and plays. This is of course in addition to the news broadcasts which are broadcast in Arabic and in foreign languages, and the discussions which deal with various topics: religious, social, scientific, medical and others.

When you are in Egypt, don't be surprised if you turn

birnaamig bil?ingiliizi ʕibaaṛa ʕan ɦadiis maʕa waaɦid min ṛuwwaad ilfaḍaa? il?amrikaan yikuun biṣṣuḍfa fizyaaṛa lmaṣr .

maṣr bit?addim ilxidma l?izaʕiyya wittilivisyoniyya likull sukkanha maṣriyyiin wi?agaanib , wibit?addimha kamaan lidduwal ilʕaṛabiyya , wiʕamlalhum izaaʕa xaṣṣa smaha "ṣoot ilʕaṛab". il?izaʕaat ilmuwaggaha min radyu lqaahiṛa bititzaaʕ biɦawaali talatiin luɣa muxtalifa .

on the television and find a program in English which is a kind of discussion with one of the American astronauts who happens to be visiting Egypt.

Egypt offers radio and television service to all its inhabitants, Egyptians and foreigners, and also to the Arab countries, and offers them a special broadcast called The Voice of the Arabs [<u>Sawt El-Arab</u>]. The specialized [directed] broadcasts from Radio Cairo are broadcast in about thirty different languages.

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الاذاعه والتلفزيون

RADIO AND TELEVISION

الاذاعه والتلفزيون من أهم وسائل التسليه والاعلام فى مصر ، حاليا فيه قناتين للتلفزيون وحوالى خمس موجات اذاعه . برامج الاذاعه والتلفزيون متنوعه وبتحاول ترضى أذواق الناس وثقافتهم المختلفه كبار وصغار .

حناخد مثلا برنامج الاذاعه والتلفزيون يوم الجمعه اللى هو يوم الأجازه الأسبوعيه فى مصر . تلاقى فى برنامج الجمعه حديث للاطفال ومجله للشباب وصلاة الجمعه وماتش كوره وحلقه أجنبيه وكونشرتو لشوبان وسيمفونيات لشوبرت وأفلام وتمثيليات . ودا طبعا غير نشرات الأخبار اللى بتتذاع بالعربى وبلغات أجنبيه ، والاحاديث اللى بتتناول موضوعات مختلفه : دينيه واجتماعيه وعلميه وطبيه وغيرها .

ماتندهشّ وانت فى مصر لو فتحت التلفزيون ولقيت برنامج بالأنجليزى عباره عن حديث مع واحد من رواد الفضاء الأمريكان يكون بالصدفه فى زياره لمصر .

مصر بتقدم الخدمه الاذاعيه والتلفزيونيه لكل سكانها مصريين وأجانب وبتقدمها كمان للدول العربيه ، وعامله لهم اذاعه خاصه اسمها " صوت العرب " . الاذاعات الموجهه من راديو القاهره بتتذاع بحوالى تلاتين لغه مختلفه .

***

/issinima/

awwil film sinimaa?i itʕaraḍ fimaṣr kaan fimabna ṣɣayyar figneenit il?azbakiyya sanat alf wtumnumiyya wtisʕiin . wifixlaal ʕišriin sana min ittariix da kaan fiih fimaṣr ʕišriin sinima btiʕriḍ kullaha aflaam agnabiyya mafihaaš film maṣri waaħid .

wiʕašaan ilkitaaba ʕala l?aflaam di makanitš bilʕarabi kaan biyib?a fiih waaħid fissinima ismu "lmifahhimaati" šuɣlitu innu yišraħ wiyʕalla? ʕala lfilm .

innahḍa ssinama?iyya lmaṣriyya madiina filħa?ii?a lbank maṣr illi t?assis sanat alf wtusʕumiyya wʕišriin . bank maṣr huwwa lli anša? studyu maṣr li?intag witaṣwiir witaħmiiḍ witabʕ il?aflaam . awwil intaagu kaan film ismu "zeenab" fi?awaa?il ittalatinaat .

wizaarit issaqaafa dilwa?t muhtamma brafʕ mustawa lfilm ilmaṣri , wʕašaan kida anša?it

MOVIES

The first film shown in Egypt was [shown] in a small building in the Azbakiyya Gardens in 1890. During the twenty years following that date there were twenty movie theaters, all of which showed foreign movies, and not a single Egyptian movie among them.

Because the dialogue on these films was not written in Arabic there used to be a person in the theater called the "interpreter" whose job was to explain and comment on the film.

The Egyptian movie industry's development is [actually] indebted to Bank Misr which was established in 1920. It was Bank Misr which established the Egyptian studio for the production, photography, developing and printing of movies. Its first production was a film entitled "Zaynab" in the early thirties.

The [Egyptian] Ministry of Culture is now concerned with raising the standard of

muʔassasit issinima wmaʕhad issinma wibtiddi iʕanaat lišarikaat ilʔintaag issinamaaʔi lxaṣṣa .	*the Egyptian film, and for this reason it has established the Cinema Organization and the Cinema Institute and it gives subsidies to the private film production companies.*
nuguum issinima lmaṣriyyiin luhum šuhṛithum fimaṣr wifidduwal ilʕaṛabiyya , wifiih minhum illi baʔa nigm ʕaalami wimtaddit šuhṛitu liʔamerika wiʔuṛuppa zayy ʕumaṛ išširiif illi massil film duktoṛ živaago wiʔaflaam tanya .	*Egyptian movie stars are famous in Egypt and in the Arab countries and some of them have become international stars whose fame has spread to the U.S. and Europe, like Omar Sharif who played in the film <u>Dr. Zhivago</u> and other movies.*

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السينما

MOVIES

أول فيلم سينماثى اتعرض فى مصر كان فى مبنى صغير فى جنينة الأزبكيه سنة الف وتمن ميه وتسعين . وفى خلال عشرين سنه من التاريخ دا كان فيه فى مصر عشرين سينما بتعرض كلها أفلام أجنبيه ما فيهاش فيلم مصرى واحد .

وعشان الكتابه على الأفلام دى ماكانتش بالعربى كان بيبقى فيه واحد فى السينما اسمه "المفهماتى" شغلته انه يشرح ويعلق على الفيلم .

النهضه السينماثيه المصريه مدينه فى الحقيقه لبنك مصر ، اللى اتأسس سنة الف وتسع ميه وعشرين . بنك مصر هو اللى انشأ ستوديو مصر لانتاج وتصوير وتحميض وطبع الأفلام . أول انتاجه كان فيلم اسمه " زينب " فى اوائل التلاتينات .

وزارة الثقافه دلوقت مهتمه برفع مستوى الفيلم المصرى ، وعشان كدا انشأت مؤسسة السينما ومعهد السينما وبتدى اعانات لشركات الانتاج السينماثى الخاصه .

نجوم السينما المصريين لهم شهرتهم فى مصر وفى الدول العربيه ، وفيه منهم اللى بقى نجم عالمى وامتدت شهرته لأمريكا وأوربا زى عمر الشريف اللى مثل فيلم دكتور زيفاجو وأفلام تانيه .

***

/ilmasṛaħ/

liɣaayit iṛṛubʕ ilʔaxiir min ilqaṛn ittisaʕṭaašaṛ kaan ittamsiil ilmasṛaħi lmaʔluuf fimaṣr huwwa xayaal iḍḍill wida kaan ʕibaaṛa ʕan ħikayaat naqd igtimaaʕi baṣiiṭa wiħawadiit ʕan fuṛusiyyit wibṭuulit abu zeed ilhilaali .

daaṛ ilʔopeṛa hiyya awwil masṛaħ itbana fmaṣr ʕala nniẓaam ilɣaṛbi lħadiis fisanat alf wtumnu miyya tisʕa wsittiin ḍimn iħtifalaat iftitaaħ qanaat isswees . ilmusiqaaṛ ilʔiṭaali lʕaalami verdi katab opeṛa ʕayda maxṣuuṣ ʕašaan iftitaaħ daaṛ ilopeṛa filqaahiṛa .

ilʔiʕgaab bittamsiliyyaat ilʔuṛuppiyya illi kaanit bituʕṛaḍ fidaaṛ ilopeṛa filqaahiṛa šaggaʕ ʕadad min ilkuttaab ilmaṣriyyiin ʕala kitaabit tamsiliyyaat bilʕaṛabi . wimin iṛṛuwwaad filmagaal da ʕabd aḷḷa nnadiim illi katab billuɣa lʕaṛabiyya lfuṣħa wʕuṣmaan galaal illi targim masṛaħiyyaat molyeer wirasiin ʕašaan titmassil billuɣa lʕammiyya .

THE THEATER

Until the last quarter of the nineteenth century, the [only form of] theatrical performance known in Egypt was the shadow play: these were stories of mild social criticism and anecdotes of the valor and heroism of Abu Zayd El-Hilaali.

The [Cairo] Opera was the first theater in the modern western style built in Egypt, in 1869, as part of the celebration of the opening of the Suez Canal. The world-famous Italian composer Verdi wrote the opera Aïda especially for the opening of the Opera House in Cairo.

The admiration for European plays which were presented at the Opera House in Cairo encouraged a number of Egyptian writers to write plays in Arabic. Among the pioneers in this field were Abd Allah El-Nadim who wrote in Classical Arabic, and Othman Galal who translated plays of Molière and Racine to be presented in colloquial Arabic.

faḍl bank maṣr ʕala lmasṛaħ ilmaṣri kbiir . bank maṣr huwwa lli anša? širkit maṣr littamsiil wissinima , wihuwwa lli bana masṛaħ il?azbakiyya , whuwwa lli šaggaʕ ilfira? lmasṛaħiyya lli kaanit mawguuda wa?taha zayy fir?it ʕukaaša wkaan biyiddiiha iʕanaat , wihuwwa lli šaggaʕ ilkuttaab ilmaṣriyyiin ʕala lkitaaba lilmasṛaħ wikaan fimuqaddimithum tawfii? ilħakiim wibṛahiim ṛamzi wʕabbaas ʕallaam .

The Egyptian theater owes a great deal to Bank Misr. It was Bank Misr which established the Egyptian Company for Drama and Cinema and which built the Azbakiyya Theater and encouraged the drama troupes existing at that time, such as the Ukasha troupe, and gave them subsidies. It was also Bank Misr which encouraged Egyptian writers, led by Tawfik El-Hakim, Ibrahim Ramzy and Abbas Allam.

fittalatinaat bada?it ilħukuuma tihtamm bilmasṛaħ wib?iʕdaad giil gidiid luh . witamm inšaa? maʕhad littamsiil sanat alf wtusʕu miyya wtalatiin . wilfir?a lqawmiyya tkawwinit sanat alf wtusʕu miyya xamsa wtalatiin . ħaflit iftitaaħ ilfir?a lqawmiyya kaanit masṛaħiyya min ta?liif tawfii? ilħakiim .

In the thirties the government began to take an interest in the theater and to prepare a new generation [of actors] for it. A Drama Institute was established in 1930, and the National Troupe was formed in 1935. The opening performance of the National Troupe was of a play written by Tawfik El-Hakim.

dilwa?t fiih nahḍa masṛaħiyya fmaṣr wizdaad ʕadad ilfira? ittamsiliyya filqaahiṛa wil?aqaliim, wibtiigi maṣr fira? masṛaħiyya agnabiyya ktiira zayy ilold viik min ingilteṛa wikomidi fṛanseez min faṛansa wɣerha .

Presently there is a theatrical movement in Egypt and the number of drama companies in Cairo and the provinces has increased, and foreign drama companies come to Egypt often, such as Old Vic from England, Comédie Française from France, and others.

maṣr dilwa?t fiiha ʕadad kibiir min kuttaab ilmasṛaħ wilmuxrigiin wilmumassiliin wilmumassilaat . wifiih

Egypt now has a large number of playwrights, directors, actors and actresses. There is also the Academy of Arts which

akadimiyya lilfunuun ʕaṭit axiiran idduktoṛaah ilfaxriyya liyuusif wahbi illi huwwa byuʕtabaṛ ʕamiid ilmasṛaḥ ilmaṣri .	* * * * * * * * * * * * * * *	*recently awarded an honorary doctorate to Yousif Wahbi, who is considered the dean of Egyptian theater.*

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المسرح

THE THEATER

لغاية الربع الأخير من القرن التسعتاشر كان التمثيل المسرحي المألوف في مصر هو خيال الظل . ودا كان عباره عن حكايات نقد اجتماعي بسيطه وحواديت عن فروسية وبطولة أبو زيد الهلالي .

دار الأوبرا هي أول مسرح اتبنى في مصر على النظام الغربي الحديث في سنة الف وتمن ميه تسعه و ستّين ضمن احتفالات افتتاح قناة السويس . الموسيقار الايطالي العالمي فردي كتب أوبرا عايده مخصوص عشان افتتاح دار الأوبرا في القاهره .

الأعجاب بالتمثيليّات الأوربيه اللي كانت بتتعرض في دار الأوبرا في القاهره شجّع عدد من الكتاب المصريين على كتابة تمثيليّات بالعربي . ومن الرواد في المجال دا عبدالله النديم اللي كتب باللغه العربيه الفصحى وعثمان جلال اللي ترجم مسرحيات موليير وراسين عشان تتمثل باللغه العاميه .

فضل بنك مصر على المسرح المصري كبير . بنك مصر هو اللي انشأ شركة مصر للتمثيل والسينما ، وهو اللي بنى مسرح الأزبكيه ، وهو اللي شجع الفرق المسرحيه اللي كانت موجوده وقتها زي فرقة عكاشه وكان بيديها اعانات ، وهو اللي شجّع الكتّاب المصريين على الكتابه للمسرح وكان في مقدمتهم توفيق الحكيم وابراهيم رمزي وعباس علاّم .

وفي التلاتينات بدأت الحكومه تهتم بالمسرح وباعداد جيل جديد له وتم انشاء معهد التمثيل سنة الف وتسع ميه وتلاتين . والفرقه القوميه تكونت سنة الف وتسع ميه خمسه وتلاتين . حفلة افتتاح الفرقه القوميه

كانت مسرحيه من تأليف توفيق الحكيم .

دلوقت فيه نهضه مسرحيه في مصر وازداد عدد الفرق التمثيليه في القاهره والأقاليم وبتيجي مصر فرق مسرحيه أجنبيه كتيره زيّ الأولد فيك من انجلترا والكوميدي فرنسيز من فرنسا وغيرها .

مصر دلوقت فيها عدد كبير من كتاب المسرح والمخرجين والممثلين والممثلات وفيه أكاديميه للفنون عطت اخيرا الدكتوراه الفخريه ليوسف وهبي اللي بيعتبر عميد المسرح المصري .

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/ilmusiiqa wilɣinaa?/

ʕala gudṛaan il?asaaṛ ilmaṣriyya l?adiima fiih ṛusumaat winu?uuš lmusiqiyyiin biyiʕzifu ʕala ?alaat musiqiyya wfiih maxṭuṭaat fiṛʕoniyya btiwṣif ilɦafalaat iddiiniyya wbitbayyin ahammiyyit dooṛ ilmusiiqa filɦafalaat di .

filʕaṣr ilɦadiis salaama ɦgaazi , wsayyiid darwiiš biyuʕtabaṛu ṛuwwaad innahḍa lmusiqiyya lli bada?it fi?awaaxir ilqaṛn ittisaʕṭaašaṛ wi?awaa?il ilqaṛn ilʕišriin . alɦaan salaama ɦgaazi wsayyid darwiiš fiiha aṣaaḷa maṣriyya ṣamiima w?aɣaniihum kaan biyṛaddidha lmalayiin lišaʕbiyyitha . inniharḍa aɣaani sayyid darwiiš min ahamm agzaa? birnaamig sahaṛaat ilqaahiṛa .

ašhaṛ ilmuṭribiin wilmuṭribaat ilmaṣriyyiin humma umm kalsuum , aḷḷaah yiṛɦamha , wimɦammad ʕabd ilwahhaab . ɦaflit umm kalsuum iššahriyya kaan

MUSIC AND SINGING

On the walls of the ancient Egyptian monuments there are drawings and engravings of musicians playing musical instruments, and there are Pharaonic manuscripts which describe religious celebrations and show the importance of the role of music in these celebrations.

In modern times, Salama Higazi and Sayyid Darwish are considered the pioneers of the musical movement which began in the late nineteenth and early twentieth century. The compositions of Salama Higazi and Sayyid Darwish have a deep Egyptian originality and their songs are repeated by millions because of their popularity. Today Sayyid Darwish's songs are one of the most important parts of the evening program of Cairo Radio.

The most famous of Egyptian singers [male and female] are Um Kalthoum [God's mercy upon her], and Mohammad Abd El-Wahhab. Millions in all parts of the

biyintiẓirha wibyismaʕha firradyu lmalayiin fikull anħaaʔ ilʕaalam ilʕaṛabi .

wafaat umm kalsuum fifibṛaayir sanat xamsa wsabʕiin kaanit ṣadma kbiira lilʕaalam ilʕaṛabi kullu . alħaan ʕabd ilwahhaab fiiha maziig min iṭṭaabiʕ iššarʔi wiṭṭaabiʕ ilɣaṛbi biṭariiʔa byirtaħlaha wibiyṛaddidha lmalayiin fimaṣr wifidduwal ilʕaṛabiyya . akadimiyyit ilfinuun filqaahiṛa manaħit ʕabd ilwahhaab idduktuṛaah ilfaxriyya .

inšaaʔ maʕhad ilmusiiqa ššaṛqiyya sanat alf wtusʕumiyya tneen witalatiin daliil ʕala mada htimaam iddawla biriʕaayit ilmusiiqa wilmusiqiyyiin .

dilwaʔt fiih maʕaahid ʕulya lilmusiiqa wkunservatwaaṛ wifiraʔ liɣinaaʔ ilʔalħaan iššaʕbiyya bitsaaʕid ʕala wguud nahḍa musiqiyya mutaṭawwiṛa bitigmaʕ been ilʔadiim wilgidiid wibeen ilfann iššarʔi wilɣaṛbi .

Arab world waited [eagerly] for and listened to Um Kalthoum's monthly concerts on the radio.

The death of Um Kalthoum in February, 1975 was a great shock to the whole Arab world. The compositions of Abd El-Wahhab are a mixture of eastern and western styles in such a way that millions of people in Egypt and the Arab nations enjoy and repeat them. The Academy of Arts in Cairo granted Abd El-Wahhab an honorary doctorate.

The founding of the Institute of Oriental Music in 1932 is evidence of the nation's great concern for the patronage of music and musicians.

Today there are higher institutions for music, a conservatory and groups for singing folk [song] compositions which contribute to the existence of a modern musical movement which combines the old and new and [both] eastern and western art.

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الموسيقى والغناء

MUSIC AND SINGING

على جدران الآثار المصريه القديمه فيه رسومات ونقوش لموسيقيين بيعزفوا على آلات موسيقيه وفيه مخطوطات فرعونيه بتوصف الحفلات الدينيه وبتبين اهمية دور الموسيقى فى الحفلات دى .

فى العصر الحديث سلامه حجازى وسيد درويش بيعتبروا رواد النهضه الموسيقيه اللى بدأت فى أواخر القرن التسعتاشر وأوائل القرن العشرين . الحان سلامه حجازى وسيد درويش فيها اصاله مصريه صميمه واغانيهم كان بيرددها الملايين لشعبيتها . النهارده اغانى سيد درويش من أهم اجزاء برنامج سهرات القاهره .

أشهر المطربين والمطربات المصريين هم أم كلثوم ، الله يرحمها ، ومحمد عبد الوهاب . حفلة ام كلثوم الشهريه كان بينتظرها وبيسمعها فى الراديو الملايين فى كل انحاء العالم العربى .

وفاة ام كلثوم فى فبراير سنة خمسه وسبعين كانت صدمه كبيره للعالم العربى كله . الحان عبد الوهاب فيها مزيج من الطابع الشرقى والطابع الغربى بطريقه بيرتاح لها وبيرددها الملايين فى مصر وفى الدول العربيه . أكاديمية الفنون فى القاهره منحت عبد الوهاب الدكتوراه الفخريه .

انشاء معهد الموسيقى الشرقيه سنة الف وتسع ميه اتنين وتلاتين دليل على مدى اهتمام الدوله برعاية الموسيقى والموسيقيين .

دلوقت فيه معاهد عليا للموسيقى وكونسرفتوار وفرق لغناء الالحان الشعبيه بتساعد على وجود نهضه موسيقيه متطوره بتجمع بين القديم والجديد وبين الفن الشرقى والغربى .

***

/il?ahaawi/

il?ahwa hiyya lmakaan illi nnaas bititṛaddid ʕaleeh fi?aw?aat faṛaɣhum . wibtit?addim fiiha muṛaṭṭibaat wimašṛubaat wifiiha baʕḍ adawaat ittasliya .

mafiiš madiina fmaṣr , kibiira aw ṣuɣayyaṛa , mafihaaš ?ahaawi . ħatta lquṛa tlaa?i fkull qaṛya ?ahwa aw itneen . ilqaahiṛa lwaħdaha fiiha alaaf il?ahaawi baʕḍaha ?ahaawi afṛangi wilɣaalibiyya ?ahaawi šaʕbiyya . wida byatawaqqaf ʕala lħayy illi fiih il?ahwa iza kaan šaʕbi walla la? . faxaamit il?ahwa w?anwaaʕ ilmašṛubaat illi btit?addim fiiha byib?a ħasab izzabaayin bituʕha . il?ahaawi lkibiira fil?aħyaa? iššaʕbiyya bit?addim šaay wi?ahwa wyansuun wiganzabiil wi?irfa wkazuuza , wifiṣṣeef ti?addim kamaan žilaati . min ḍimn ilħagaat illi btit?addim fil?ahaawi di iššiiša lli liha zabaayin maxṣuuṣa . alʕaab ittasliya fiiha btib?a ṭṭawla wiḍḍominu wisaʕaat iššaṭaṛang . il?ahaawi l?afṛangi fiiha kull ilħagaat illi ?ulnaaħa

COFFEE SHOPS

The coffee shop is the place which people frequent in their spare time. They [coffee shops] serve refreshments and drinks and some games are available.

No city in Egypt, big or small, is without coffee shops. Even in the villages you find that each has one or two coffee shops. Cairo alone has thousands of coffee shops. Some are western, but most are popular [for common people]. This depends upon whether the neighborhood where the coffee shop is located is a popular one or not. The luxuriousness of the coffee shop and the kinds of drinks served depend upon its customers. The large coffee shops in the popular neighborhoods serve tea, coffee, [hot] anise, ginger and cinnamon [drinks], and soft drinks. In the summer ice cream is also served. Among the things served in these coffee shops is the water pipe, which has

di wifiih fibaʕḍaha ṭaṛabezaat bilyaṛdu .

katṛit ilʔahaawi fmaṣr luh ʕiddit asbaab . min ahamm ilʔasbaab di inn ilʔahaawi kaanit liɣaayit ʕahd ʔuṛayyib hiyya lmakaan ilwaħiid littaslíya wtamḍiyit waʔt ilfaṛaaɣ . makanš fiih saħaat šaʕbiyya wkaanit ilʕuḍwiyya fbaʕḍ innawaadi maqṣuuṛa ʕala lxawagaat . wifiih sabab taani inn ilʔahaawi hiyya ilmakaan ilwaħiid illi byitʔaabil fiih awlaad ilmihna lwaħda aw innaas illi benhum ħaaga muštaṛaka . wʕašaan kida tlaaʔi fiih liɣaayit dilwaʔt taxaṣṣuṣaat filʔahaawi . di masalan ʔahwit ilminaggidiin widi ʔahwit ilħallaʔiin widi ʔahwit ilkumsariyya widi ʔahwit aṛbaab ilmiʕašaat widi ʔahwit izzamalkawiyya widi ʔahwit ilʔahlawiyya . ilʔahaawi di kaanit bitilʕab dooṛ innawaadi filwaʔt illi kaan ilmaṣriyyiin maħṛumiin fiih min ʕuḍwiyyitha aw mayiʔdaṛuuš yidfaʕu štiṛakatha .

particular customers. The games [available] are backgammon, dominoes and sometimes chess. The western coffee shops have all the things we have mentioned, and some of them have billiard tables.

There are many reasons for the great number of coffee shops in Egypt. One of the most important reasons is that these coffee shops were until recently the only places for entertainment and spending leisure time. There were no popular clubs [playgrounds] and membership in some of the [high class] clubs was limited to foreigners. There is another reason: [it is that] the coffee shops are the only place where members of the same profession or people who have something in common can meet. For this reason, you still find specialities in the coffee shops. For example, this one is for upholsterers, this one for barbers, this one for conductors [of buses or trains], this one for retirees, this one for Zamalik fans, and this one for Ahli fans. These coffee shops used to take the place of the clubs

dilwaʔt iṣṣuuṛa tɣayyaṛit ila ɦadd kbiir baʕd ma kitrit issaɦaat iššaʕbiyya filmudun wilʔaqaliim wibaʔa fiiha alʕaab ṛiyaḍiyya wnašaaṭ igtimaaʕi wiwasaaʔil tasliya wkitrit innawaadi ṛṛiyaḍiyya wilʔigtimaʕiyya lli gtazabit ʕadad kibiir min ilʕaʔilaat wiššubbaan wiššabbaat .

winta ʔaaʕid ʕala lʔahwa ymuṛṛ ʕaleek ilbayyaʕiin aškaal walwaan : bayyaʕiin ilyanaṣiib wiššammaʕaat wiššaṛabaat wimwaas ilɦilaaʔa wilfakha wɦagaat zayy kida . law ištareet ɦaaga minhum laazim tifaaṣil waʔilla ɦatidfaʕ taman aktaṛ min illaazim .

ilmašṛubaat filʔahaawi asʕaṛha ṛxiiṣa wmatinsaaš tidfaʕ baʔšiiš lilgaṛsoon . ilbaʔšiiš yibʔa ɦawaali ʕašṛa filmiyya min taman ilmašṛubaat . adawaat ittasliya : iṭṭawla wɣerha btibʔa maggaanan fi muʕẓam ilʔahaawi .

muʕẓam ilʔahaawi di

at the time when Egyptians were excluded from membership [in clubs] or couldn't afford to pay for [membership] subscriptions.

Nowadays the case has changed to a great extent since the increase in the number of popular parks in the cities and the provinces, which offer sports, social activities and means of entertainment. Sporting and social clubs have grown in number and [these] have attracted a large number of families and young men and women.

When you are sitting in a coffee shop, different types of vendors pass by: vendors of lotteries, hangers, socks, razors, fruit and such things. If you buy something from them you must bargain with them, or you will pay a higher price than necessary.

Drinks in the coffee shops are inexpensive, and don't forget to tip the waiter. Tips should be about ten percent of the price of the drinks. Games [such as] backgammon [and others] are free in the majority of coffee shops.

The majority of these

liɣaayit dilwaʔt amkina rgaali bass , lissa maʕtaṛafitš bixtilaaṭ ilginseen .

coffee shops are still for men only; they still have not permitted [acknowledged] the mixing of the two sexes.

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القهـــــاوى

COFFEE SHOPS

القهوه هى المكان اللى الناس بتتردد عليه فى اوقات فراغهم وبتتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره مافيهاش قهاوى . حتى القرى تلاقى فى كل قريه قهوه او اتنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجى والغالبيه قهاوى شعبيه . ودا بيتوقف على الحى اللى فيه القهوه اذا كان شعبى ولاّ لأ . فخامه القهوه وانواع المشروبات اللى بتتقدم فيها بيبقى حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتقدم شاى وقهوه وينسون وجنزبيل وقرفه وكازوزه وفى الصيف تقدم كمان جيلاتى . من ضمن الحاجات اللى بتتقدم فى القهاوى دى الشيشه اللى لها زباين مخصوصه . العاب التسليه فيها بتبقى الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات اللى قلناها دى، وفيه فى بعضها طرابيزات بلياردو .

كترة القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغاية عهد قريب المكان الوحيد للتسليه وتمضية وقت الفراغ . ماكانش فيه ساحات شعبيه وكانت العضويه فى بعض النوادى مقصوره على الخواجات . وفيه سبب تانى ان القهاوى هى المكان الوحيد اللى بيتقابل فيه اولاد المهنه الواحده أو الناس اللى بينهم حاجه مشتركه . وعشان كدا تلاقى فيه لغاية دولوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوه الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت اللى كان المصريين محرومين فيه من عضويتها أو مايقدروش يدفعوا اشتراكاتها .

دلوقت الصوره اتغيرت الى حد كبير بعدما كترت الساحات الشعبيه فى المدن والأقاليم وبقى فيها العاب رياضيه ونشاط اجتماعى ووسائل تسليه وكترت النوادى الرياضيه والاجتماعيه اللى اجتذبت عدد كبير من العائلات والشبان والشابات .

وانت قاعد على قهوه يمر عليك البياعين اشكال وألوان : بياعين اليانصيب والشماعات والشرابات وامواس الحلاقه والفاكهه وحاجات زى كدا . لو اشتريت حاجه منهم لازم تفاصل والا حتدفع تمن اكتر من اللازم .

المشروبات فى القهاوى أسعارها رخيصه وما تنساش تدفع بقشيش للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات .

ادوات التسليه : الطاوله وغيرها بتبقى مجانا في معظم القهاوى .

معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس ، لسه ما اعترفتش باختلاط الجنسين .

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/iṛṛiyaaḍa/

"tamasiiħ inniil" hiyya lʕibaaṛa lli lgaṛaayid ilʕaalamiyya btiwṣif biiha sabbaħiin wisabbaħaat maṣr lamma byištariku wiyfuuzu filmusabʔaat ilʕaalamiyya btaaʕit sibaaħit ilmasafaat iṭṭawiila fnapuli wifkanada wɣerha wlamma byuʕbuṛu lmanš .

ihtimaam maṣr biṛṛiyaaḍa ʔadiim . maṣr xadit ilmidalyaat iddahabiyya fṛafʕ ilʔasqaal fiʔolimpiyaad sanat alf wtusʕu miyya tamanya wʕišriin wifʔolimpiyaad sanat alf wtusʕu miyya sitta wtalatiin .

iṛṛiyaaḍa ššaʕbiyya lʔuula fmaṣr hiyya lkooṛa lli btitliʕib biṭṭaṛiiʔa lʔingiliziyya . muʕẓam ilmaṣriyyiin ɣawyiin ilkooṛa . wimatšaat ilkooṛa bititzaaʕ firradyu wittilivizyoon wibyitfaṛṛag ʕaleeha lkubaaṛ wiṣṣuɣayyaṛiin riggaala wsittaat wixṣuuṣan matšaat iddawri wilkaas been innawaadi lli filqaahiṛa willi filʔaqaliim .

ittaʕaṣṣub lilʔandiya iṛṛiyadiyya qawi giddan fimaṣr .

SPORTS

"Nile crocodiles" is the expression which world newspapers use to describe the Egyptian swimmers [men and women] who participate in and win the international competitions in long distance swimming in Naples and Canada and other places, and who swim the English Channel.

Egypt's interest in sports is an old one. Egypt won the Gold Medal in weight lifting in the 1928 and 1936 Olympics.

The most popular sport in Egypt is football [corresponds to American soccer] which is played in the British way. Most Egyptians are football fans. Football matches are broadcast on radio and television and are watched by old and young, men and women, and especially the regular and championship [cup] matches between the clubs in Cairo and in the provinces.

Support of the sports clubs in Egypt is very strong. Talk

matš il?ahli wizzamaalik biyibtidi lkalaam ʕaleeh ?abl ma yiḥṣal bi?asabiiʕ wilkalaam ʕala natigtu biyastamirr asabiiʕ baʕdaha .

about the match between <u>El-Ahli</u> and <u>El-Zamalik</u> [clubs] begins weeks before it takes place, and talk about the results lasts for weeks after [the match].

ilmaṣriyyiin biyistaxdimu nafs ilkalimaat il?ingiliiziyya lamma yitkallimu ʕan "ilfut bool" "wilbaskit bool" "wittinis" "wilvoli bool" "wilhoki" "wilping pong ."

Egyptians use the [same] English words when they talk about football, basketball, tennis, volleyball, hockey and ping pong.

liʕbit ilbaskit min il?alʕaab illi liha musab?aat fiddawri wilkaas , wifarii? maṣr iddawli filbaskit biyḥa??a? nataayig mušarrifa maʕa lfira? il?agnabiyya .

Basketball is one of the games which has regular and championship competitions. The Egyptian international basketball team achieves respectable results [scores] against foreign teams.

ilmadaaris wilgamiʕaat fimaṣr fiiha fira? lil?alʕaab iṛṛiyaḍiyya lli zakaṛnaaha wɣerha kamaan . winta filqaahiṛa ḥatlaa?i nnawaadi iṛṛiyaḍiyya kullaha bitšaggaʕ il?alʕaab di , wiza kunt ɣaawi liʕba bizzaat ti?daṛ tištirik finaadi min innawaadi wtilʕabha .

Schools and universities in Egypt have teams for the sports we have mentioned as well as others. When you are in Cairo you will find that all the sports clubs encourage these sports and if you like to play [participate in] one of them, you can join one of the clubs and play.

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الرياضه

SPORTS

" تماسيح النيل " هى العباره اللى الجرائد العالميه بتوصف بيها سباحين وسباحات مصر لما بيشتركوا ويفوزوا فى المسابقات العالميه بتاعت سباحة المسافات الطويله فى نابولى وفى كندا وغيرها ولما بيعبروا المانش .

اهتمام مصر بالرياضه قديم . مصر خدت الميداليات الدهبيه فى رفع الأثقال فى اولمبياد سنة الف وتسع ميه تمنيه وعشرين وفى اولمبياد سنة الف وتسع ميه سته وتلاتين .

الرياضه الشعبيه الأولى فى مصر هى الكوره اللى بتتلعب بالطريقه الأنجليزيه . معظم المصريين غاويين الكوره . وماتشات الكوره بتتذاع فى الراديو والتلفزيون وبيتفرج عليها الكبار والصغيرين رجاله وستات وخصوصا ماتشات الدورى والكاس بين النوادى اللى فى القاهره واللى فى الاقاليم .

التعصب للأنديه الرياضيه قوى جدا فى مصر . ماتش الأهلى والزمالك بيبتدى الكلام عليه قبل مايحصل بأسابيع والكلام على نتيجته بيستمر اسابيع بعدها .

المصريين بيستخدموا نفس الكلمات الأنجليزيه لما يتكلموا عن " الفوت بول " " والباسكت بول " " والتنس " " والفولى بول " "والهوكى " " والبنج بنج " .

لعبة الباسكت من الالعاب اللى لها مسابقات فى الدورى والكاس ،

وفريق مصر الدولي في الباسكت بيحقق نتائج مشرفه مع الفرق الاجنبيه •

المدارس والجامعات في مصر فيها فرق للالعاب الرياضيه اللي ذكرناها وغيرها كمان • وانت في القاهره حتلاقي النوادي الرياضيه كلها بتشجع الالعاب دي ، واذا كنت غاوي لعبه بالذات تقدر تشترك في نادي من النوادي وتلعبها •

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/lamaħaat min ittariix/

GLIMPSES OF HISTORY

"maṣr umm iddunya ." di ʕbaaṛa tismaʕha ktiir min innaas fimaṣr lamma ykuun ilħadiis biyduuṛ ʕan ilħaḍaaṛa lʔinsaniyya , wbitbayyin inn ilmaṣriyyiin faxuriin bibaladhum wiʕarfiin inn ħaḍaarit ilʕaalam badaʔit fimaṣr .

"Egypt is the mother of the world." This is a phrase which you hear often from people in Egypt when the conversation is about human civilization, and it shows that the Egyptians are proud of their country and aware that the world's civilization started in Egypt.

ilwaaħid lamma byitkallim ʕan maṣr , biyitkallim ʕan dawla liha tariix mitsaggil min xamas talaaf sana - yaʕni dawla badaʔit fiiha ħaḍaaṛa wmadaniyya fi fagr ittariix .

When one speaks about Egypt he speaks of a country which has had a recorded history for five thousand years. That is, a country where a civilization began at the dawn of history.

ħaḍaarit maṣr aṣiila wimustamirra wimuħtafiẓa biṭabiʕha , wi ʕumṛaha ma tʔassaṛit tamaaman bilɣuzaah illi ħakamuuha : ilyunaniyyiin , wiṛṛumaaṇ , wilʔatṛaak , wilfaṛansawiyyiin , wilingiliiz . taʔaliid ilmaṣriyyiin wiʕadathum hiyya hiyya , biyirgaʕ ʕumṛaha liʔalaaf issiniin . ilʔiħtifaal bizikra lʔarbiʕiin liwafaat ilmayyit masalan , illi ma zaal maʕmuul biih liɣaayit inniharḍa

The civilization of Egypt is original, continuous and has preserved its character; it has never been totally influenced by the conquerors who have ruled it: the Greeks, Romans, Turks, French and the English. The traditions and customs of the Egyptians have remained the same. And they date back thousands of years. For example, the Fortieth Day commemoration of a death which is still prac-

fmaṣr ʕand ilmuslimiin wil?a?baaṭ , da taqliid yirgaʕ li?ayyaam ilfaraʕna , wmitsaggil fil?asaar bitaʕithum .

ticed today among the Muslims and Copts in Egypt, is a tradition which dates back to the days of the Pharaohs and is recorded in their monuments.

maṣr inḍarrit min ħukm ilɣuzaah . kifaaya inn qudamaa? ilmaṣriyyiin humma lli xtaraʕu lwara? wilħibr illi hiyya ʕimaad ilmaʕrifa , wimaʕa zaalik inniharda maṣr fiiha nisbit ummiyya murtafiʕa .

Egypt was harmed by the rule of the conquerers. It is enough [to say] that it was the ancient Egyptians who invented paper [papyrus] and ink which are the foundation of knowledge, and in spite of this Egypt today has a high percentage of illiteracy.

maṣr dilwa?t mustaqilla wibitħaawil innaha tʕawwaḍ illi faat fikaafit ilmayadiin ʕašaan ti?uum bidoor ħaḍaari gadiir bimaḍiiha lmagiid .

Egypt is now independent and is trying to compensate for its past in all fields in order to assume a role in [the development of] civilization worthy of her glorious past.

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لمحات من التـــــاريــخ

GLIMPSES OF HISTORY

" مصر ام الدنيا " . دى عباره تسمعها كتير من الناس فى مصــر لما يكون الحديث بيدور عن الحضاره الانسانيه ، وبتبيّن ان المصريين فخورين ببلادهم وعارفين ان حضارة العالم بدأت فى مصر .

الواحد لما يتكلم عن مصر ، بيتكلّم عن دوله لها تاريخ متسجّل من خمس آلاف سنه ـ يعنى دوله بدأت فيها حضاره ومدنيه فى فجر التاريخ .

حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ماتأثرت تماما بالغزاه اللى حكموها : اليونانيين ، والرومان ، والاتراك ، والفرنساويين، والانجليز . تقاليد المصريين وعاداتهم هىّ هىّ ، بيرجع عمرهـــا لآلاف السنين . الاحتفال بذكرى الاربعين لوفاة الميت مثلا ، اللى مازال معمول به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع لأيـام الفراعنه ، ومتسجل فى الآثار بتاعتهم .

مصر انضرّت من حكم الغزاه . كفايه ان قدماء المصريين هم اللـــى اخترعوا الورق والحبر اللى هى عماد المعرفه ، ومع ذلك النهارده مصر فيها نسبة اميه مرتفعه .

مصر دلوقت مستقله وبتحاول انها تعوض اللى فات فى كافة الميادين عشان تقوم بدور حضارى جدير بماضيها المجيد .

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/ilmatħaf ilmaṣri/

ziyaaṛit ilmatħaf ilmaṣri btib?a filɣaalib awwil ħaaga fbirnaamig issaayiħ fimaṣr . ilmatħaf luh ħikaaya bitwaḍḍaħ izzaay maṣr bada?it tihtamm biħmaayit il?asaaṛ il?adiima wizzaay asaaṛ kitiira thaṛṛabit min maṣr .

miħammad ʕali illi ħakam maṣr min sanat alf wtumnu miyya wxamsa liɣaayit sanat alf wtumnu miyya tamanya warbiʕiin kaan awwil waaħid ʕamal matħaf wi?anša? idaaṛa lil?asaaṛ ilmaṣriyya sanat alf wtumnu miyya xamsa wtalatiin . ilmatħaf wa?taha kaan fimabna mulħa? bimadrasa gamb gneenit il?azbakiyya laakin tuħaf kitiira kaanit bitixtifi ya imma whiyya fṭari?ha lilmatħaf ya imma baʕd ma tiwṣal . baʕd kida lmatħaf itna?al lil?alʕa . laakin baṛdu makanš fiih ħiṛaasa kafya ʕala l?asaaṛ illi fiih .

ilfikra min ʕamal ilmatħaf kaanit innu yib?a maxzan lilhadaaya illi kaan biy?addimha lħaakim lizzuwwaaṛ ilkubaaṛ . saʕiid baaša illi kaan biyuħkum maṣr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

Visiting the Egyptian Museum is usually the first thing on the program of the tourist in Egypt. The museum's story explains how Egypt began to be concerned with the protection of antiquities and how many antiquities were smuggled out of Egypt.

Mohammad Ali, who ruled Egypt from 1805 until 1848, was the first to found a museum and he established an administration for the Egyptian antiquities in 1835. The museum at that time was in a building attached to a school next to the Azbakiyya Gardens, but many artifacts were disappearing either on their way to the museum or after they arrived. After that the museum was moved to the Citadel, but still there was not sufficient guarding of the antiquities it contained.

The idea behind establishing a museum was that it be a storehouse for the gifts which the ruler presented to important visitors. Said Pasha, who was the ruler of Egypt in 1855

wxamsiin ʕaṛaḍ ʕala maksmilyan , ħaakim innimsa lamma zaaṛ maṣr , innu yaaxud illi yiʕgibu min ittuħaf illi mawguuda filmatħaf .

ilfaḍl fħifẓ ilʔasaaṛ wiħmayitha min issirʔa wittahriib yirgaʕ lilʕaalim ilfaṛansaawi ogist maryot illi tʕayyin mudiir lilʔasaaṛ sanat alf wtumnu miyya tamanya wxamsiin . maryot kaan ʔabl kida byištaɣal filqism ilmaṣri fimatħaf illuvr . wigah maṣr wʕamal fiiha iktišafaat kitiira lilʔasaaṛ .

maryot ħafaẓ ilʔasaaṛ illi lʔiiha fmaxzan fibulaaʔ taħt ħṛaasa qawiyya . ilmatħaf itnaʔal lilmabna lħaali lli fmidaan ittaħriir sanat alf wtusʕu miyya witneen .

ilbaħs ʕan ilʔasaaṛ fimaṣr mustamirr , wikull sana bituktašaf ħagaat gidiida . wilkunuuz illi mawguuda filmatħaf ilmaṣri malhaaš naẓiiṛ filʕaalam kullu . wʕašaan katritha , fiih tafkiir ħaaliyyan fiʔinšaaʔ mabna gdiid lilmatħaf .

offered [to let] Maximillian, the ruler of Austria, take what he wanted of the artifacts in the museum when he visited Egypt.

The credit for preserving the antiquities and protecting them from theft and smuggling is due to the French scholar Auguste Marriette, who was appointed Director of Antiquities in 1858. Prior to this, Marriette had worked in the Egyptian section of the Louvre. He came to Egypt and made many discoveries of antiquities.

Marriot kept the artifacts which he found in a store house in Bulaq under heavy guard. The museum was moved to the present building in Midan El-Tahrir [Liberation Square] in 1902.

The search for antiquities in Egypt is constant. Every year new things are discovered. The treasures in the Egyptian Museum are unequalled in the whole world. Because of their great number the establishment of a new building for the museum is now being considered.

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المتحف المصرى

THE EGYPTIAN MUSEUM

زيارة المتحف المصرى بتبقى فى الغالب أول حاجه فى برنامج السايح فى مصر . المتحف له حكايه بتوضح ازاى مصر بدأت تهتم بحماية الآثار القديمه وازاى آثار كتيره اتهرّبت من مصر .

محمد على اللى حكم مصر من سنة الف وتمن ميه وخمسه لغاية سنة الف وتمن ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للاثار المصريه سنة الف وتمن ميه خمسه وتلاتين . المتحف وقتها كان فى مبنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى فى طريقها للمتحف يا اما بعدما توصل . بعد كدا المتحف اتنقل للقلعه . لكن برضه ماكانش فيه حراسه كافيه على الآثار اللى فيه .

الفكره من عمل المتحف كانت انه يبقى مخزن للهدايا اللى كان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللى كان بيحكم مصر سنة الف وتمن ميه خمسه وخمسين عرض على ماكسميليان ، حاكم النمسا لما زار مصر انه ياخد كل اللى يعجبه من التحف اللى الموجوده فى المتحف .

الفضل فى حفظ الآثار وحمايتها من السرقه والتهريب يرجع للعالم الفرنساوى اوجست ماريوت اللى اتعيّن مدير للآثار سنة الف وتمن ميه تمنيه وخمسين . ماريوت كان قبل كدا بيشتغل فى القسم المصرى فى متحف اللوفر . وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللى لقيها فى مخزن بولاق تحت حراسه قويه . المتحف اتنقل للمبنى الحالى اللى فى ميدان التحرير سنة الف وتسع ميه واتنين .

البحث عن الآثار فى مصر مستمر . وكل سنه بتٌكتشف حاجات جديده . والكنوز الموجوده فى المتحف المصرى مالهاش نظير فى العالم كله وعشان كترتها فيه تفكير حاليا فى انشاء مبنى جديد للمتحف .

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/ħagaṛ ṛašiid/

ṛašiid balad ṣɣayyaṛa ʕand maṣabb inniil filbaħṛ ilʔabyaḍ ilmutawaṣṣiṭ liha ahammiyya taarixiyya liʔannaha kaanit masṛaħ liʕamaliyyaat ħarbiyya ayyaam ilħamla lfaṛansiyya illi ʕamalha napolyoon bonapart ʕala maṣr fiʔaaxir ilqaṛn ittamanṭaašaṛ .

lamma kaanu lʕasaakir ilfaṛansawiyyiin fiṛašiid sanat alf wisubʕu miyya tisʕa wtisʕiin , ʕaskari minhum liʔi ħagaṛ min ilbaazalt manʔuuš ʕaleeh kitabaat ittaḍaħ innaha bitalat luɣaat : ilhiroɣlifiyya widdimoṭiqiyya wilyunaniyya wʔinnaha manʔuuša sanat miyya sitta wtisʕiin ʔabl ilmilaad . ilħagaṛ da itbaʕat linapolyoon filqaahiṛa , wnapolyoon amaṛ biʔinn innuʔuuš illi ʕala lħagaṛ yitṣimil minha ṣuwaṛ ʕašaan ilʕulamaaʔ illi kaan gayibhum maʕaah filħamla yidrisuuha .

innuʔuuš illi ʕala ħagaṛ ṛašiid badaʔit tigzib ihtimaam ʕulamaaʔ kitiir liʔannaha zayy ma ʔulna maktuuba btalat luɣaat :

THE ROSETTA STONE

Rashid [*Rosetta*] *is a small town* [*located*] *where the Nile flows into the Mediterranean. It has historical significance because it was a theater of military operations during the French campaign which Napoleon Bonaparte led against Egypt in the late eighteenth century.*

When the French troops were in Rashid in 1799, one of the soldiers found a basalt stone on which was inscribed writing which proved to be in three languages: Hieroglyphics, Demotic and [*Classical*] *Greek, and which was inscribed in the year 196 B.C. This stone was sent to Napoleon in Cairo who ordered the inscriptions on the stone to be copied so that the scholars whom he had brought with him on the campaign could study them.*

The inscriptions on the Rosetta stone began to attract the interest of many scholars, because, as we

waħda minhum qawaʕidha maʕṛuufa , whiyya lluɣa lyunaniyya , wittanya : hiyya lluɣa iddimoṭiqiyya lli maʕṛuuf innaha maṣdar illuɣa lʔibṭiyya . wittalta : ilhiroɣlifiyya , widi qawaʕidha kaanit ɣeer maʕṛuufa bilmaṛṛa ṛaɣm ilmuħawalaat ilkitiira lli ʕamalha lʕulamaaʔ iluṛoppiyyiin filwaʔt da .

wiʔahammiyyit ħagaṛ ṛašiid inn ittalat luɣaat illi manʔuuša ʕaleeh bitʕabbaṛ ʕan ħaaga waħda lli hiyya taħiyya min ilkahana bituuʕ manf lilmalik bimunasbit ʕiid tatwiigu wbiyʕaddidu afḍaalu .

ahamm ilʕulamaaʔ illi darasu ħagaṛ ṛašiid ʕašaan yiħillu ṛumuuzu huwwa lʕaalim ilfaṛansaawi žan franswa šampolyoon [ilmawluud sanat alf wsubʕu miyya wtisʕiin , wimaat sanat alf wtumnu miyya waaħid witalatiin] . willi saʕdu fidṛastu linniʔuuš itqaanu ilkaamil lilluɣa lʔibṭiyya wiqtinaaʕu biʔinnaha mutaṭawwiṛa min illuɣa lhiroɣliifiyya .

šampolyoon ʕamal diṛaasa muqaṛna lilkalimaat ilmanʔuuša

said, they were written in three languages. The grammar of one of them, [Classical] Greek, was known. The second was Demotic, which is known to be the source of the Coptic language. The third was Hieroglyphics whose grammar was completely unknown despite the many attempts which European scholars had made up to that time.

The importance of the Rosetta Stone was that the three languages which were inscribed on it expressed one meaning: the greetings of the priests of Memphis to the King on the occasion of his coronation, mentioning his great deeds.

The most important of the scholars who studied the Rosetta Stone in order to decipher its characters was the French scholar Jean François Champollion [1790-1831]. What helped in his study of the inscriptions was his complete mastery of the Coptic language and his certainty that it had developed from the Hieroglyphic language.

Champollion did a comparative study of the words in-

ʕala ħagaṛ ṛašiid billuɣateen ilyunaniyya widdimoṭiqiyya , wibeen innuʔuuš ilhiṛoɣlifiyya , wiʔidir yiħill illuɣz wiyiʕṛaf asṛaaṛ qawaaʕid illuɣa ilhiroɣlifiyya .

ħagaṛ ṛašiid ilʔaṣli istawla ʕaleeh ilʔingiliiz sanat alf wtumnu miyya wwaaħid , wifiḍil min waʔtaha mawguud filmatħaf ilbṛiṭaani , wikull iddiṛasaat illi ʕamalha šampolyoon wiɣeeru kaanit ʕala ṣuwaṛ innuʔuuš illi ʕala lħagaṛ .

iktišaaf šampolyoon kaan iktišaaf tariixi liʔannu miš bass iktašaf qawaaʕid luɣa ʔadiima , da kašaf ʕan asṛaaṛ talat talaaf sana min ilħaḍaaṛa lʔinsaniyya mitsaggila ʕala lʔasaaṛ , wifiḍlit maghuula liɣaayit šampolyoon ma ħall ṛmuzha . ʕašaan kida šampolyoon biyuʕtabaṛ abu ʕilm ilmaṣriyyaat illi huwwa ʕilm diṛaasit ilʔasaaṛ wilħaḍaaṛa lmaṣriyya lʔadiima .

scribed on the Rosetta Stone in the [Classical] Greek and Demotic languages, with the Hieroglyphic inscriptions, and he was able to solve the mystery and know the secrets of the grammar of the Hieroglyphic language.

The original Rosetta Stone was seized by the British in 1801 and has remained since that time in the British Museum, and all the studies which Champollion and others made were on the copies of the inscriptions on the stone.

Champollion's discovery was an historic one because he not only discovered the grammar of an ancient language, but this revealed the secrets of 3000 years of human civilization which were recorded on the monuments and had remained unknown until Champollion deciphered the characters. For this reason, Champollion is considered the father of Egyptology which is the study of the ancient Egyptian monuments and civilization.

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حجـــــر رشيـــــد

THE ROSETTA STONE

رشيد بلد صغيّره عند مصب النيل في البحر الأبيض المتوسط ، لها اهميه تاريخيه لانها كانت مسرح لعمليات حربيه أيام الحمله الفرنسيه اللي عملها نابليون بونابرت على مصر في آخر القرن التمنتاشر .

لما كانوا العساكر الفرنساويين في رشيد سنة الف وسبع ميه تسعه وتسعين ، عسكرى منهم لقى حجر من البازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيّه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سته وتسعين قبل الميلاد . الحجر دا اتبعت لنابليون في القاهره ، ونابليون أمر بأن النقوش اللي على الحجر يتعمل منها صور عشان العلماء اللي كان جايبهم معاه في الحمله يدرسوها .

النقوش اللي على حجر رشيد بدأت تجذب اهتمام علماء كتير لانها زى ما قلنا مكتوبه بتلات لغات : واحده منهم قواعدها معروفه وهي اللغه اليونانيه والتانيه : هي اللغه الديموطيقيه اللي معروف انها مصدر اللغه القبطيه والتالته : الهيروغليفيّه ودى قواعدها كانت غير معروفه بالمره رغم المحاولات الكتيره اللي عملها العلماء الأوربيين في الوقت دا .

واهمية حجر رشيد ان التلات لغات اللي منقوشه عليه بتعبّر عن حاجه واحده اللي هي تحيه من الكهنه بتوع منف للملك بمناسبة عيد تتويجه وبيعددوا أفضاله .

أهم العلماء اللي درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنساوى جان فرانسوا شامبليون (١٧٩٠ ـ ١٨٣١) . واللي ساعده في دراسته

للنقوش اتقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه الهيروغليفيه .

شامبليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين اليونانيه والديموطيقيه ، وبين النقوش الهيروغليفيّه ، وقدر يحل اللغز ويعرف اسرار قواعد اللغه الهيروغليفيّه .

حجر رشيد الأصلى استولى عليه الأنجليز سنة ١٨٠١ ، وفضل من وقتها موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامبليون وغيره كانت على صور النقوش اللى على الحجر .

اكتشاف شامبليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغه قديمه ، دا كشف عن اسرار تلات آلاف سنه من الحضاره الأنسانيه متسجله على الآثار وفضلت مجهوله لغاية شامبليون ما حلّ رموزها . عشان كدا شامبليون بيعتبر أبو علم المصريات اللى هو علم دراسة الآثار والحضاره المصريه القديمه .

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/naḥr inniil/

maṣr zayy ma ʔaal hirodoot "hibat inniil ." lawla nniil makanš yibʔa fmaṣr zṛaaʕa wḥaḍaaṛa . wiʕašaan kida ḥanitkallim ʕannu bšeeʔ min ittafṣiil ilbasiiṭ .

maṣdar mayyit naḥṛ inniil biyiigi min manṭiʔit ilbuḥayṛaat ilʔistiwaʔiyya lli btiṣʔaṭ ʕaleeha lʔamṭaaṛ ṭuul issana, wk̦amaan min manṭiʔit haḍabit ilḥabaša lli btiṣʔaṭ ʕaleeha lʔamṭaar limuddit talat·šuhuuṛ .

ṭuul naḥṛ inniil sitt alaaf wixumsu miit kiilu mitr wibyuʕtabaṛ taani anhaaṛ ilʕaalam fiṭṭuul , wibiymuṛṛ fsitt duwal ifriqiyya ʔabl ma yiwṣal maṣr wiyṣubb filbaḥṛ ilʔabyaḍ ilmutawaṣṣiṭ .

naḥṛ inniil biyitfaṛṛaʕ šamaal ilqaahiṛa lifaṛʕeen : faṛʕ ṛašiid wifaṛʕ dimyaaṭ wibenhum musallas min axṣab ilʔaṛaaḍi zziṛaʕiyya filʕaalam wilmanṭiʔa di gawwaha ḥaṛṛ wgaaf fiṣṣeef wimuʕtadil wimumṭir fiššita wʔismaha ddilta aw wagh baḥri . wagh ʔibli aw iṣṣiʕiid huwwa

THE RIVER NILE

Egypt, as Herodotus said, is "the gift of the Nile." Were it not for the Nile there would be no agriculture or civilization in Egypt. For this reason we will talk about it in some detail.

The source of the River Nile's waters is in the area of tropical lakes where rain falls all the year round and also in the area of the Ethiopian plateau where rain falls for three months [of the year] .

The length of the Nile is 6500 kilometers, and it is [considered] the second longest river in the world. It passes through six African countries before it reaches Egypt and empties into the Mediterranean.

The Nile splits into two branches north of Cairo, the Rashid [Rosetta] branch and the Dimyat [Damietta] branch. Between these branches there is a triangle of the most fertile agricultural land in the world. The weather in this area is hot and dry in the summer, and mild

lmanṭiʔa lli been iššallaal wilqaahiṛa .

and rainy in the winter. It's called the Delta or Lower Egypt [the north, or seaward face]. Upper Egypt, or the <u>*Siʕiid*</u>*, is the region between the cataract and Cairo.*

nahṛ inniil biyigri min šimaal aṣwaan liɣaayit ilqaahiṛa fwaadi dayyaʔ , biyitfaawit ʕaṛdu min itneen kiilu mitr liʕašṛa kiilu mitr , wʔaqṣa ʕaṛḍ linniil xamasṭaašaṛ kiilu mitr ʕand koom ombu . wʕala ṭuul ilwaadi min aṣwaan lilqaahiṛa fiih silsila min ittilaal ʕala lganbeen mutawaṣṣiṭ irtifaʕha tultu miit mitr .

The Nile flows from north of Aswan to Cairo in a narrow valley, whose width varies from two to ten kilometers and the maximum width of the Nile is fifteen kilometers at <u>*Kom Ombo*</u>*. Along the valley from Aswan to Cairo there is a chain of hills on both sides, whose average height is three hundred meters.*

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نهر النيـــل

THE RIVER NILE

مصر زي ماقال هيرودت " هبة النيل " . لولا النيل ماكانش يبقى في مصر زراعه وحضاره . وعشان كدا حنتكلم عنه بشيء من التفصيل البسيط.

مصدر مية نهر النيل بيجي من منطقة البحيرات الاستوائيه اللي بتسقط عليها الامطار طول السنه وكمان من منطقة هضبة الحبشه اللي بتسقط عليها الامطار لمدة تلات شهور .

طول نهر النيل ست آلاف وخمس مية كيلومتر وبيعتبر تاني انهار العالم في الطول ، وبيمر في ست دول أفريقيه قبل مايوصل مصر ويصب في البحر الأبيض المتوسط .

نهر النيل بيتفرع شمال القاهره لفرعين : فرع رشيد وفرع دمياط وبينهم مثلث من أخصب الاراضي الزراعيه في العالم والمنطقه دي جوها حر وجاف في الصيف ومعتدل وممطر في الشتاء . واسمها الدلتا أو وجه بحري . وجه قبلي أو الصعيد هو المنطقه اللي بين الشلال والقاهره .

نهر النيل بيجرى من شمال اسوان لغاية القاهره في وادي ضيق ، بيتفاوت عرضه من اتنين كيلومتر لعشره كيلومتر ، وأقصى عرض للنيل خمستاشر كيلومتر عند كوم أمبو . وعلى طول الوادي من أسوان للقاهره فيه سلسله من التلال على الجنبين متوسط ارتفاعها تلت مية متر .

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/mayyit inniil/

THE WATERS OF THE NILE

il?istifaada min mayyit inniil kaanit min ahamm ilħagaat illi btišɣil ħukkaam maṣr ftarixha l?adiim wilħadiis , li?ann mayyit inniil hiyya ʕmaad izziṛaaʕa wilħayyaah .

kimmiyyit mayyit inniil miš sabta , wida kaan biy?assaṛ ʕala lmisaaħa lli btinziriʕ kull sana ya imma bizziyaada ya imma binna?ṣ . wʕašan kida kaan ša?? qanaah limayyit inniil biyuʕtabaṛ min ahamm il?aʕmaal illi kaan muluuk maṣr filʕaṣr il?adiim biysaggiluuha fil?asaaṛ .

fayaḍaan inniil kaan maṣdaṛ lilxeer li?annu biyzawwid misaaħit il?aṛaaḍi lmazruuʕa wbiyxalli tturba xiṣba , wkaan il?iħtifaal bilfayaḍaan min ahamm il?iħtifalaat ilqawmiyya .

mayyit ilfayaḍaan kaan biyṛuuħ muʕẓamha filbaħṛ il?abyaḍ ilmutawaṣṣiṭ . wiʕašan kida itbanit suduud wixazzanaat

The exploitation of the Nile's water was one of the most important things which preoccupied the rulers of Egypt throughout its ancient and modern history, because the waters of the Nile are the foundation of agriculture and life.

The quantity of the Nile waters is not constant and this used to affect the area of cultivable land every year, either by increasing or decreasing it. For this reason, the digging of a canal for the water of the Nile was considered one of the most important works which the kings of ancient Egypt recorded in their monuments.

The flood of the Nile was a source of prosperity because it increased the cultivable land and fertilized the soil, and the celebration of the flood was one of the most important national celebrations.

Most of the flood waters used to go into the Mediterranean, and for this reason dams and barrages were built on the Nile

ʕala nniil wifṛuuʕu . maṣr banit xazzaan aṣwaan ʕand iššallaal illi byiʕtiṛiḍ inniil ganuub aṣwaan wiʕallitu maṛṛiteen .

ilxazzanaat ilʔadiima kaan ilɣaṛaḍ minha taxziin guzʔ min ilmayya zzàyda finhaayit ilfayaḍaan ʕašaan tustaxdam filʔawʔaat illi bitʔill fiiha mayyit inniil .

ilxazzanaat ilħadiisa dilwaʔt btixzin ilmayya bṣifa dayma wʕašaan kida lamma ẓahaṛit ilħaaga ltaʕliyit xazzaan aṣwaan lilmaṛṛa ttalta , našaʔit fikrit binaaʔ issadd ilʕaali littaħakkum fimayyit inniil witaxzinha bṣifa mustamirra wistixdamha liziyaadit misaaħit ilʔaṛaaḍi ilmazruuʕa wʕašaan maṣr matifḍalš ʕayša taħt ṛaħmit ilfayaḍanaat illi sniin tibʔa waṭya aktaṛ min illaazim yiʔuum yiʔill ilmaħṣuul , wisniin tibʔa ʕalya aktaṛ min illaazim fatɣarraʔ ilʔaṛḍ .

and its branches. Egypt built the Aswan Dam at the cataract which obstructs the Nile south of Aswan, and made it twice as high.

The purpose of the old barrages was to store part of the surplus water at the end of the flood to be used during the time when the water of the Nile decreases.

The modern dams now store the water continuously and for this reason, when the need arose to make the Aswan Dam higher for the third time, the idea emerged of building the High Dam to control the water of the Nile and store it continuously and use it to increase the cultivable area so that Egypt no longer remain at the mercy of the floods which in some years are too low and result in decreased harvests, and some years too high, drowning the land.

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مية النيـــــــــــــل

THE WATERS OF THE NILE

الأستفاده من مية النيل كانت من أهم الحاجات اللى بتشغل حكـــام مصر فى تاريخها القديم والحديث ، لأن مية النيل هى عماد الزراعه والحياه.

كمية ميّة النيل مشتابته ، ودا كان بيأثر على المساحه اللـــــى بتنزرع كل سنه يا اما بالزياده يا اما بالنقص . وعشان كدا كان شق قنـاه لمية النيل بيعتبر من أهم الأعمال اللى كان ملوك مصر فى العصر القديـــم بيسجلوها فى الآثار .

فيضان النيل كان مصدر للخير لانه بيزود مساحة الاراضى المزروعـــه وبيخلى التربه خصبه ، وكان الاحتفال بالفيضان من أهم الاحتفالات القوميه .

مية الفيضان كان بيروح معظمها فى البحر الابيض المتوسط . وعشان كدا اتبنت سدود وخزانات على النيل وفروعه . مصر بنت خزان اسوان عنـــــد الشلال اللى بيعترض النيل جنوب اسوان وعلّته مرتين .

الخزانات القديمه كان الغرض منها تخزين جزء من الميه الزايـده فى نهاية الفيضان عشان تستخدم فى الاوقات اللى بتقل فيها مية النيل .

الخزانات الحديثه دلوقت بتخـزّن الميه بصفه دايمه وعشان كدا لمـا ظهرت الحاجه لتعلية خزان أسوان للمره التالته ، نشأت فكرة بناء الســـد العالى للتحكم فى مية النيل وتخزينها بصفه مستمره واستخدامها لزيادة مساحة الاراضى المزروعه وعشان مصر ما تفضلش عايشه تحت رحمة الفياضانات اللى سنين تبقى واطيه اكتر من اللازم يقوم يقل المحصول ، وسنين تبقى عاليه اكتر من اللازم فتغرق الارض .

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/issadd ilʕaali/

binaaʔ issadd ilʕaali byuʕtabaṛ min aʕẓam ilʔaʕmaal ilhandasiyya lʕaalamiyya filqaṛn ilʕišriin . wissadd ilʕaali ʕbaaṛa ʕan sadd mabni min ilgraniit wiṛṛaml wiṭṭamy biyaʕtaṛiḍ magṛa nniil ʕala buʕd sabʕa kiilu mitr ganuub xazzaan aṣwaan . wigism issadd biyamtadd lilqaaʕ iṣṣaxṛi lnahṛ inniil masaafit miit mitr wʕašṛa .

ilɣaṛaḍ min issadd huwwa taħwiil mayyit inniil min magṛaaha ṭṭabiiʕi litakwiin xazzaan mayya kbiir aw buħayṛa ṣnaʕiyya . taħwiil ilmayya biytimm bwaṣṭit qanateen , waħda amamiyya wittanya xalfiyya muṭṭaṣiliin bisitt anfaaq . madaaxil ilanfaaq fiiha bawwabaat littaħakkum filmayya . wiʕand nihaayit ilʔanfaaq fiih maħaṭṭa ltawliid ilkahṛaba .

xazzaan ilmayya lli tkawwin ʕibaaṛa ʕan buħayṛa ṣinaaʕiyya ḍaxma siʕatha miyya xamsa

THE HIGH DAM

The building of the High Dam is considered one of the greatest international engineering feats in the twentieth century. The High Dam is [a dam] built of granite, sand and mud which blocks the course of the Nile seven kilometers south of the [old] Aswan Dam. The body of the dam extends into the rock bed of the River Nile a distance of 110 meters.

The purpose of the dam is to divert the water of the Nile from its natural course to create a large reservoir or artificial lake. The diversion of the water is achieved by means of two canals, a front one and a rear one which are connected by six tunnels. The entrances of the tunnels have [are equipped with] gates to control the [flow of the] water. At the end of the tunnels there is a station for the generation of electricity.

The reservoir which was created is a kind of huge artificial lake whose volume is 175

wsabʕiin milyaar mitr mukaʕʕab wimumtadda daaxil il?aṛaaḍi ssudaniyya .

wiʕašaan issadd mafihuuš ahwisa lilmilaaħa tʕamal minaa? nahri ?uddaam ilginaaħ iššar?i ʕašaan yuṛbuṭ issudaan wilbuħayṛa maʕa baa?i manaaṭi? maṣr .

binaa? issadd wilqanateen wimaħaṭṭit ilkahṛaba tkallif miteen warbiʕiin milyoon gineeh . il?aʕmaal ilmutarattiba ʕaleeh zayy ittawassuʕ izziṛaaʕi wi?aʕmaal iṭṭuṛu? wissikka lħadiid wil?iskaan itkallifit xumsu miit milyoon gineeh .

issadd ilʕaali luh mizaat mutawaqqaʕa ktiira , min ahammaha ziyaadit misaaħit il?aṛaadi lmazruuʕa wimuḍaʕfit intaag il?aṛḍ bsabab taħwilha min ṛayy ħyaaḍ liṛayy daa?im . wilbuħeera ṣṣinaʕiyya zawwidit issaṛwa ssamakiyya . wimħaṭṭit ilkahṛaba btaʕt issadd ilʕaali wallidit ṭaaqa kahṛaba?iyya kbiira bitustaxdam fittawassuʕ iṣṣinaaʕi . wissadd ilʕaali ħaywaffaṛ limaṣr lmayya llazma liziṛaaʕit milyoon faddaan ṛuẓẓ littaṣdiir bil?iḍaafa ila innu ħama maṣr min aḍṛaaṛ ilfayaḍanaat

billion cubic meters and which extends inside the Sudanese territory.

Because the dam has no locks for navigation, a river port was constructed in front of the eastern wing [of the dam] in order to connect the Sudan and the lake with the other Egyptian areas.

The building of the dam, the two canals and the power station cost 240 million [Egyptian] pounds. The works which resulted from it like the enlargement of the cultivable areas, the building of roads, the railroad and housing cost 500 million [Egyptian] pounds.

The High Dam has many expected advantages, one of the most important of them being the increase in the cultivable area and the doubling of the land's productivity because of its transfer from basin irrigation to annual [constant] irrigation. The artificial lake has increased the supply of fish. The High Dam's power station generates a great deal of electric power which is used in industrial expansion. The High Dam will provide Egypt with the water necessary to cultivate a mil-

ilwaṭya wilfayaḍanaat ilʕalya .	*	*lion feddans of rice for expor-*
dilwa?t maṣr bititħakkim	*	*tation, in addition to the fact*
fimayyit inniil zayy ma hi ʕayza .	*	*that it protects Egypt from the*
	*	*damages of low or high floods.*
	*	*Nowadays Egypt controls the*
	*	*waters of the Nile as it*
	*	*wishes.*

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السد العالـــــــــى

THE HIGH DAM

بناء السد العالى بيعتبر من أعظم الأعمال الهندسيه العالميـــــه فى القرن العشرين . والسد العالى عباره عن سد مبنى من الجرانيـــــت والرمل والطمى بيعترض مجرى النيل على بعد سبعه كيلو متر جنوب خـــزان أسوان . وجسم السد بيمتد للقاع الصخرى لنهر النيـل مســافة ميـــــة متر وعشره .

الغرض من السد هو تحويل مية النيل من مجراها الطبيعى لتكويـــن خزان ميه كبير أو بحيره صناعيه . تحويل الميه بيتم بواسطة قناتيـــن واحده أماميه والتانيه خلفيه متصلين بست أنفاق . مداخل الانفاق فيهـا بوابات للتحكم فى الميه . وعند نهاية الأنفاق فيه محطه لتوليـــــد الكهربا .

خزان الميه اللى اتكون عبـاره عن بحيره صناعيه ضخمه سعتهـــــا ميه خمسه وسبعين مليار متر مكعب وممتده داخل الاراضى السودانيه .

وعشان السد مافيهوش أهوسه للملاحه اتعمل ميناء نهرى قدام الجناح الشرقى عشان يربط السودان والبحيره مع باقى مناطق مصر .

بناء السد والقناتين ومحطة الكهرباء اتكلف ميتين واربعيـــن مليون جنيه . الأعمال المترتبه عليه زى التوسع الزراعى وأعمال الطـــرق والسكه الحديد والاسكان اتكلفت خمس مية مليون جنيه .

السد العالى له ميزات متوقعه كتيره ، من أهمها زيادة مساحـــة الأراضى المزروعه ومضاعفة انتاج الارض بسبب تحويلها من رى حياض الـــى

رى دائم • والبحيره الصناعيه زودت الثروه السمكيه • ومحطة الكهرباء
بتاعت السد العالى ولدت طاقه كهرباشيه كبيره بتستخدم فى التوســـع
الصناعي • والسد العالى حيوفر لمصر الميه اللازمه لزراعة مليون فدان
رز للتصدير بالأضافه الى انه حمى مصر من أضرار الفيضانات الواطيـــه
والفيضانات العاليه • دلوقت مصر بتتحكم فى مية النيل زى ماهى عايزه •

/inqaaz abu simbil/

maʕaabid abu simbil ʕibaaṛa ʕan maʕbadeen , waaɦid kibiir wiwaaɦid aṣɣaṛ mawguuda ʕala buʕd miteen witamaniin kiilu mitr ganuub aṣwaan . wilmaʕbadeen banaahum ṛamsiis ittaani lli kaan min aʕẓam ɦukkaam maṣr ilʔadiima . ṛamsiis ittaani ḅana lmaʕbad ilkibiir linafsu wilmaʕbad iṣṣuɣayyar limṛaatu nifirtaari wilmaʕbadeen yibʕidu ʕan baʕḍ tisʕiin mitr .

sanat alf wtusʕu miyya tisʕa wxamsiin maṣr waggihit nidaaʔ lilʕaalam liʔinqaaz maʕaabid abu simbil liʔannaha kaanit ɦatitʕaṛṛaḍ lilɣaraʔ natiigit ilfayaḍaan wirtifaaʕ ilmayya lli ɦatitkawwin waṛa ssadd ilʕaali . inqaaz abu simbil aṣbaɦ waʔtaha ɦadiis ilʕaalam wihtimaamu . idduwal mawiʔfitš sakta wʔaʕlanit istiʕdadha lilmuʕawna lfanniyya wilmaliyya litanfiiz mašṛuuʕ inqaaz ilmaʕaabid min ilɣaraʔ . ilmašṛuuʕ itʕamal taɦt riʕaayit ilyunesku , wtamanya warbiʕiin dawla sahmit fiih , wibadaʔ ittanfiiz .

THE RESCUE OF ABU SIMBEL

The temples of Abu Simbel consist of two temples, one large one and one smaller one, located at a distance of 280 kilometers south of Aswan. The two temples were built by Ramses II who was one of the greatest rulers of ancient Egypt. Ramses II built the large temple for himself and the small temple for his wife Nefertari. The two temples are 90 meters apart from each other.

In 1959 Egypt appealed to the world to rescue the temples of Abu Simbel because they were about to be flooded as a result of the high water which was to be created behind the High Dam. At that time, the rescue of Abu Simbel became the talk of the world and its concern. The nations did not remain silent and announced their willingness to assist technically and financially to carry out the project of rescuing the temples from flooding. The project was carried out under the sponsorship of UNESCO, and forty-eight na-

fikrit il?inqaaz illi tammit ilmuwaf?a ʕaleeha kaanit ʕibaaṛa ʕan na?l ilmaʕbadeen ḥagaṛa ḥagaṛa wi?iʕaadit tarkibha zayy ma kaanit ʕaleeh fnafs ilmakaan , bass ʕala haḍaba aʕla sittiin mitr min ilmakaan il?aṣli . ʕamaliyyit il?inqaaz di tammit , witʕamalit ḥafla yoom itneen wiʕišriin sibtambir sanat alf wtusʕu·miyya tamanya wsittiin , wiḥaḍaṛ ilḥafla mandubiin min ilyunesku wimin ittamanya warbiʕiin dawla illi sahmit filmašṛuuʕ .

ʕašaan titṣawwaṛ ḍaxaamit ilmašṛuuʕ , ilwagha btaʕt ilmaʕbad ilkibiir liwaḥdaha irtifaʕha talaata wtalatiin mitr wʕaṛḍaha tamanya wtalatiin mitr wimutaʕammiqa fiṣṣaxṛ limasaafit sittiin mitr wibiyḥiiṭ bilwagha aṛbaʕ tamasiil liṛamsiis ittaani , irtifaaʕ kull waaḥid minha ʕišriin mitr . ilḥagaṛ bitaaʕ ilmaʕbad ilkibiir waznu tultu miit alf ṭinn . ʕamaliyyit il?inqaaz itkallifit sitta wtalatiin milyoon dulaaṛ .

abu simbil dilwa?t min ilmaʕaalim ilmaṣriyya ttaarixiyya illi kisbit šuhṛa ʕaalamiyya ḍaxma wibtigzib ʕadad kibiir giddan min issuyyaaḥ . wiʕašaan kida fiih

tions contributed, and the project started.

The idea [plan] of the rescue which was agreed upon was to transfer the two temples stone by stone and rebuild them as they were before in the same place but on a higher plateau sixty meters from the original place. The rescue operation was completed and a party was held on September 22, 1968, and representatives attended from UNESCO and the forty-eight nations which contributed to the project.

In order for you to visualize the immensity of the project, the façade of the large temple alone is 33 meters high and 38 meters wide and is sunk in the rock a distance of 60 meters, and the façade is surrounded by four statues of Ramses II, each of which is 20 meters high. The weight of the stone of the large temple is 300,000 tons. The rescue operation cost 36 million dollars.

Abu Simbel is now one of the historic Egyptian landmarks which has gained great international fame and it attracts a very large number of tourists.

riħlaat yawmiyya labu simbil biṭṭayyaaṛa min aṣwaan . wida ɣeer irriħla nniiliyya lli bittimm bilhaydrofiil wibtiʔṭaʕ ilmasaafa min aswaan labu simbil fiħawaali aṛbaʕ saʕaat winuṣṣ .

inqaaz abu simbil akbaṛ daliil ʕala lmizaat illi bititħaʔʔaʔ min taʕaawun duwal ilʕaalam fimašṛuʕaat saqafiyya , wdaliil kamaan ʕala inn ilʔaṣaaṛ ilmaṣriyya lʔadiima guzʔ min itturaas ilħaḍaaṛi lʔinsaani kullu zayy ma hiyya guzʔ min tariix maṣr .

For this reason there are daily trips to Abu Simbel by plane from Aswan. This is in addition to the Nile trip which is made by hydrofoil and covers the distance from Aswan to Abu Simbel in about four and a half hours.

The rescue of Abu Simbel is the greatest testimony to the advantages which can be realized as a result of the cooperation of the nations of the world in cultural projects, and a testimony to the fact that the ancient Egyptian monuments are a part of the heritage of human civilization as a whole, as well as a part of the history of Egypt.

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انقاذ " أبو سمبل "

THE RESCUE OF ABU SIMBEL

معابد أبو سنبل عباره عن معبدين واحد كبير وواحد أصغر موجوده على بعد ميتين وتمانين كيلومتر جنوب أسوان . والمعبدين بناهم رمسيس التانى اللى كان من أعظم حكام مصر القديمه . رمسيس التانى بنى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدين يبعدوا عن بعض تسعين متر .

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سنبل لانها كانت حتتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى حتتكون وراء السد العالى . انقاذ أبو سنبل أصبح وقتها حديث العالم واهتمامه . الدول ما وقفتش ساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق . المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فيه ، وبدأ التنفيذ .

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدين حجره حجره واعادة تركيبها زي ما كانت عليه فى نفس المكان بس على هضبه أعلى ستين متر من المكان الأصلى . عملية الانقاذ دى تمت ، واتعملت حفله يوم اتنين وعشرين سبتمبر سنة الف وتسع ميه تمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه واربعين دوله اللى ساهمت فى المشروع .

عشان تتصور ضخامة المشروع ، الواجهه بتاعت المعبد الكبير لوحدها

ارتفاعها تلاته وتلاتين متر وعرضها تمانيه وتلاتين متر ومتعمقه فى الصخر لمسافة ستين متر وبيحيط بالواجهه أربع تماثيل لرمسيس التانى ، ارتفاع كل واحد منها عشرين متر . الحجر بتاع المعبد الكبير وزنه تلت مية الف طن . عملية الأنقاذ اتكلفت سته وتلاتين مليون دولار .

أبو سمبل دلوقت من المعالم المصريه التاريخيه اللى كسبت شهره عالميه ضخمه وبتجذب عدد كبير جدا من السياح . وعشان كدا فيه رحلات يوميه لأبو سمبل بالطياره من أسوان . ودا غير الرحله النيليه اللى بتتم بالهيدروفيل وبتقطع المسافه من أسوان لأبو سمبل فى حوالى أربع ساعات ونص .

انقاذ أبو سمبل أكبر دليل على الميزات اللى بتتحقق من تعاون دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه القديمه جزء من التراث الحضارى الأنسانى كله زى ماهى جزء من تاريخ مصر .

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/iskindiriyya/

ilmaṣriyyiin biysammu skindiriyya ʕaṛuus ilbaḥṛ lʔabyaḍ ilmutawaṣṣiṭ liʔannaha min agmal mawaani lbaḥṛ ilʔabyaḍ ilʔiskandaṛ ilʔakbaṛ ilmaqduuni huwwa lli bana skindiriyya ʔabl milaad ilmasiiḥ biḥawaali talat quṛuun . banaaha kamarkaz lissaqaafa lyunaniyya , wikaqaʕda ʕaskariyya yisayṭaṛ minha ʕala šarʔ ilbaḥṛ ilʔabyaḍ , wikamaan kamarkaz tugaari .

iskindiriyya fiḍlit ʕaaṣimit maṣr ʕiddit quṛuun wištahaṛit biʔaḥdasha ttarixiyya , wibgamʕitha lʔadiima , wimaktabitha , wilfanaar illi byuʕtabaṛ min ʕagaayib iddunya ssabʕa , wibqiṣṣit ɣaṛaam anṭonyu wkilyopaṭra .

iskindiriyya dilwaʔt madiina ḥadiisa , liha ṭaabiʕ ɣaṛbi ḥadiis fiima ʕada ʔaḥyaʔha lʔadiima zayy karmuuz wilʔabbaari wkoom iššuʔaafa . wiskindiriyya btuʕtabaṛ taani madiina fmaṣr binnisba lʕadad issukkaan .

ALEXANDRIA

The Egyptians call Alexandria the Bride of the Mediterranean because it is one of the most beautiful ports of the Mediterranean. Alexander the Great, the Macedonian [is the one who] built Alexandria about three centuries before the birth of Christ. He built it as a center of Greek culture and as a military base from which to dominate the Eastern Mediterranean, and also as a commercial center.

Alexandria remained the capital of Egypt for several centuries and became famous for its historic events, its ancient university, its library, and its lighthouse, which is considered one of the seven wonders of the world, and for the love story of Anthony and Cleopatra.

Alexandria is now a modern city, with a modern western character except for its old quarters like Karmuz, El-Qabbari, and Kom El-Shuqafa. Alexandria is considered Egypt's second city with respect to its popu-

wilpilaaž bitaʕha min agmal wiʔaṭwal pilažaat ilʕaalam . wifiiha mathaf lilʔasaaṛ ilyunaniyya ṛṛumaniyya biyigtizib ʕadad kibiir min issuyyaah ilʔagaanib wilʕaṛab illi biyhibbu yzuuṛu skindiriyya wiyitmattaʕu bgamalha wgawwaha ṛṛaaʔiʕ fiṣṣeef wifiššita . wifmuusim iṣṣeef fiskindiriyya btibʔa lmadiina zahma giddan bisabab ilʔaʕdaad iḍḍaxma min ilmuṣayyifiin illi biygulha min kull makaan .

iskindiriyya liha ṭaabiʕ muxtalif ʕan baaʔi lmawaani wilmudun ilmaṣriyya illi ʕala lbahṛ ilʔabyaḍ willi ʕala lbahṛ ilʔahmaṛ miš liʔannaha akbaṛ ilmawaani gamiiʕan , innama liʔannaha kamadiina bitigmaʕ ma been ilhaḍaaṛa lmaṣriyya lʔadiima wilmadaniyya lɣaṛbiyya lhadiisa .

lation. Its beach is one of the most beautiful and longest [beaches] in the world. It [Alexandria] has a museum of Greco-Roman monuments [artifacts] which attract a great number of foreign and Arab tourists who like to visit Alexandria and enjoy its beauty and fantastic weather, both in the summer and winter. During the summer in Alexandria the city becomes very crowded because of the huge numbers of vacationers who come from everywhere.

Alexandria has a character different from [that of] the other Egyptian ports and cities which are on the Mediterranean and the Red Sea, not because it is the largest port of all, but because as a city, it combines the ancient Egyptian civilization and the modern Western culture.

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اسكندريه

ALEXANDRIA

المصريين بيسموا اسكندريه عروس البحر الأبيض المتوسط لانها من اجمل موانى البحر الأبيض . الأسكندر الأكبر المقدونى هو اللى بنى اسكندريه قبل ميلاد المسيح بحوالى تلات قرون . بناها كمركز للثقافه اليونانيه ، وكقاعده عسكريه يسيطر منها على شرق البحر الابيض ، وكمان كمركز تجارى .

اسكندريه فضلت عاصمة مصر عدة قرون واشتهرت بأحداثها التاريخيه وبجامعتها القديمه ، ومكتبتها ، والفنار اللى بيعتبر من عجايب الدنيا السبعه ، وقصة غرام انطونيو وكليوباتره .

اسكندريه دلوقت مدينه حديثه ، لها طابع غربى حديث فيما عدا احياءها القديمه زى كرموز والقبارى وكوم الشقافه . واسكندريه بتعتبر تانى مدينه فى مصر بالنسبه لعدد السكان . والبلاج بتاعها من أجمل وأطول بلاجات العالم . وفيها متحف للآثار اليونانيه الرومانيه بيجتذب عدد كبير من السياح الاجانب والعرب اللى بييجوا ايزوروا اسكندريه ويتمتعوا بجمالها وجوها الرائع فى الصيف وفى الشتاء . وفى موسم الصيف فى اسكندريه بتبقى المدينه زحمه جدا بسبب الاعداد الضخمه من المصيفين اللى بييجوا لها من كل مكان .

اسكندريه لها طابع مختلف عن باقى الموانى والمدن المصريه اللى على البحر الأبيض واللى على البحر الأحمر مش لانها أكبر الموانى جميعا انما لانها كمدينه بتجمع ما بين الحضاره المصريه القديمه والمدنيه الغربيه الحديثه .

***

/izziṛaaʕa/

AGRICULTURE

maṣr muhtamma bʔinnaha tzawwid ṣadiṛatha min ilʔintaag izziṛaaʕi . wiʕašaan kida bitiʕmil ḥagteen : awwil ḥaaga inn yibʔa fiih tawassuʕ filmisaaḥa lmazruuʕa , witaani ḥaaga innaha tzawwid intaag ilfaddaan .

Egypt is concerned with increasing its exportation of agricultural products. For this reason she is working on two things: first, increasing the area of cultivable land, and the second is increasing the production per feddan [acre].

binnisba lizyaadit ilmisaaḥa lmazruuʕa , ssiyaasa lmaʕmuul biiha dilwaʔt bitixdim ɣaṛaḍeen . awwalan : innaha bitšaɣɣal ilmutaʕaṭṭiliin filʔaryaaf fistiṣlaaḥ ilʔaṛaaḍi lbuuṛ . wisaniyan : innaha bitzawwid ilʔintaag izziṛaaʕi , wida bḍooṛu biyzawwid iddaxl ilqawmi .

With respect to the increasing of the cultivable land, the policy now followed serves two purposes. The first is to put the unemployed [people] to work in the countryside to reclaim uncultivable land. Second, to increase agricultural productivity and this in turn increases the national income.

binnisba liziyaadit intaag ilfaddaan , fasyaasit maṣr innaha bitɣayyaṛ ṭuṛuʔ iṛṛayy wiṣṣaṛf , wibitḥawwil ṛayy lḥiyaaḍ liṛayy mustamirr . wibtistaxdim kamaan alaat ḥadiisa fiṛṛayy wizziṛaaʕa badal issaʔya wiššaduuf illi byustaxdamu min ayyaam ilfaṛaʕna . wikamaan fiih tawassuʕ filʕamaliyyaat bitaaʕit muqawmit iddidaan wilḥašaṛaat zayy

With respect to the increasing of production per feddan, Egypt's policy is to change the method of irrigation and drainage, and it is converting basin irrigation to the annual irrigation [system]. Egypt also uses modern machinery in irrigation and agriculture instead of the water wheel and the shadoof ['counterpoised sweep for rais-

duudit il?uṭn illi btaakul guz? kbiir min ilmaħṣuul wibitsabbib xasaayir lilfallaaħ wililbalad .

ing irrigation water'] which have been used since Pharaonic times. There is also the expansion of the operation to control worms and insects, such as the cotton worm which eats a large part of the crop and causes losses to the peasant and the nation.

dilwa?t msaaħit il?arḍ ilmazruuʕa ?aṣab sukkar wikittaan wiruẓẓ wdura zaadit wizaad maʕaaha mutawaṣṣiṭ maħṣuul ilfaddaan .

Presently the area of land planted with sugar cane, flax, rice and maize has increased and along with it the average yield per feddan.

maṣr bitihtamm kamaan bi?innaha tzawwid issarwa lħayawaniyya , wibitšaggaʕ ilgamʕiyyaat ittaʕawuniyya lmutaxaṣṣiṣa ftarbiyit ilʕuguul wibtiddiiha iʕanaat .

Egypt is also concerned with increasing its animal resources, and it encourages the cooperative societies specializing in the raising of calves, and grants them subsidies.

wizaarit izziraaʕa fmaṣr ħaṭṭa hadaf ?uddamha ʕayza tħa??a?u . wilhadaf da huwwa inn maṣr yib?a fiiha intaag ziraaʕi wiħayawaani wi?albaan wibeeḍ yikfi ssuu? ilmaħalli willi yziid yitṣaddar .

The Ministry of Agriculture in Egypt has set a goal for itself which it wants to achieve. This goal is that Egypt have enough agricultural and animal production and milk and eggs to supply the local market, with the surplus to be exported.

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الزراعـــــــــــــــه

AGRICULTURE

مصر مهتمه بأنها تزود صادراتها من الأنتاج الزراعى • وعشان كــدا بتعمل حاجتين : أول حاجه ان يبقى فيه توسع فى المساحه المزروعه ، وتانـــى حاجه انها تزود انتاج الفدان •

بالنسبه لزيادة المساحه المزروعه ، السياسه المعمول بيها دلوقت بتخدم غرضين : أولا : انها بتشغل المتعطلين فى الأرياف فى استصلاح الاراضى البور وثانيا : انها تزود الأنتاج الزراعى ودا بدوره بيزوّدالدخــــــل القومى •

بالنسبه لزيادة انتاج الفدان ، فسياسة مصر انها بتغير طرق الري والصرف ، وبتحول رى الحياض لرى مستمر • وبتستخدم كمان آلات حديثه فى الري والزراعه بدل الساقيه والشادوف اللى بيستخدموا من أيام الفراعنه • وكمان فيه توسع فى العمليات بتاعة مقاومة الديدان والحشرات زى دودة القطـــــن اللى بتاكل جزء كبير من المحصول وبتسبب خساير للفلاح وللبلد •

دلوقت مساحة الاراضى المزروعه قصب سكر وكتان ورز ودره زادت وزاد معاها متوسط محصول الفدان •

مصر بتهتم كمان بأنها تزود الثروة الحيوانيه، وبتشجع الجمعيـــــــات التعاونيه المتخصّصه فى تربية العجول وبتدّيها اعانات •

وزارة الزراعه فى مصر حاطه هدف قدامها عايزه تحققه • والهدف دا هو أن مصر يبقى فيها انتاج زراعى وحيوانى وألبان وبيض يكفى السوق المحلى واللى يزيد يتصدر •

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/iṣṣinaaʕa/

liɣaayit ilħaṛb ilʕaalamiyya ttanya ma xilṣit makanš fiih fimaṣr ɣeer iṣṣinaʕaat ilyadawiyya . ħatta l?uṭn kaan biyitṣaddar lingilṭiṛa ʕašaan yitɣizil wiyitnisig fimaṣaniʕha wiyirgaʕ ?umaaš yitbaaʕ lilmaṣriyyiin , maṣr wa?taha kaanit taħt ilħimaaya lbṛiṭaniyya wkaanit ilfikra lli biyṛawwigha lingiliiz inn gaww maṣr gaaf aktaṛ min illaazim winn ṣinaaʕit ilɣazl winnasiig muħtaaga ligaww ṛiṭib , wida miš mutawaffir illa fingilṭiṛa .

baʕd inšaa? širkit maṣr lilɣazl winnasiig filmaħalla lkubṛa , widi širka min šarikaat bank maṣr , sabat inn innaẓariyya di ɣaḷaṭ wi?aṣbaħit ṣinaaʕit ilɣazl winnasiig hiyya ṣṣinaaʕa l?uula fmaṣr .

dilwa?t fiih fimaṣr nahḍa fimagalaat ṣinaʕiyya ktiira . fiih ṭabʕan nahḍa fiṣṣinaʕaat ittaqliidiyya : zayy ṣinaaʕit ilɣazl winnasiig wifmagalaat iṣṣinaʕaat ilhandasiyya wilmaʕdiniyya wilkimyawiyya .

INDUSTRY

Until the end of the second World War, there were only manual industries in Egypt. Even the cotton was exported to England to be spun and woven in its factories and to come back as material to be sold to the Egyptians. Egypt, at that time was a British protectorate and the idea which the British promoted was that the climate of Egypt was too dry and that the textile industry needed a moist climate, which was only available in England.

After the establishment in El-Mahalla El-Kubra of the Egyptian Textile Company, which is one of the Bank Misr companies, this theory was proved to be false and the textile industry became the leading industry in Egypt.

Today there is an industrial boom in Egypt in many fields. Of course there is a boom in the traditional industries, such as textiles, and in the field of engineering, metal and chemical industries.

maṣr dilwaʔt fiiha ṣinaaʕit ħadiid wiṣulb wxazaf wiṣiini wiʔasmant wiwaraʔ wiʔasmida wiṣnaʕaat bitroliyya .

Egypt now has iron, steel, ceramics, china, cement, paper, fertilizer and petroleum industries.

siyaasit maṣr iṣṣinaʕiyya hadafha ttansiiq been iṣṣinaʕaat ittiʔiila wiṣṣinaʕaat ilʔistihlakiyya witaħʔiiʔ ilʔiktifaaʔ izzaati .

The goal of the industrial policy of Egypt is the co-ordination between heavy and consumer industries and the achievement of self-sufficiency.

maṣr ʕandaha amal kibiir fizyaadit issaṛwa lbitroliyya baʕd ma tamm iktišaaf ilbitrool wilɣaaz iṭṭabiiʕi fiwagh baħri wfiṣṣaħaṛa lɣaṛbiyya wixṣuuṣan fimanṭiʔit ilʕalameen wimanṭiʔit ilbaħr ilʔaħmaṛ .

Egypt has great hopes of increasing her petroleum resources, after the discovery of petroleum and natural gas in Lower Egypt, the Western Desert, and particularly in the area of El-Alamein and the Red Sea.

iṣṣuwaṛ illi saggilitha lʔaqmaaṛ iṣṣinaʕiyya lʔamrikiyya "laandsaat" limanaaṭiʔ ilbaħṛ ilʔaħmaṛ wixaliig issiwees widdilta , willi ħallilitha lʔaghiza lli fmašṛuuʕ ilʔistišʕaaṛ ʕan buʕd fiʔakadimiyyit ilbaħs ilʕilmi wittiknoložya filqaahiṛa , asbatit inn iddilta imtidaad lixaliig issiwees wilbaħṛ ilʔaħmaṛ , wilʔiktišaaf da luh ahammiyya ʕilmiyya wtaṭbiiqiyya kibiira giddan liʔann xaliig issiwees huwwa awwil manṭiʔa bitroliyya iktušifat fimaṣr . yibʔa maʕna kida inn iddilta kamaan ɣaniyya bilbitrool . wittaħliil dilwaʔt bitustakmal wibitubaššir bimustaʔbal haayil

The photographs which were recorded by the American satellites "Landsat" of the Red Sea, Gulf of Suez and Delta areas, and which were analyzed by the remote sensing project in the Academy of Scientific and Technological Research in Cairo have proved that the Delta is an extension of the Gulf of Suez and the Red Sea. This discovery[9] has very great scientific and practical significance because the Gulf of Suez was the first petroleum area discovered in Egypt. This means that the Delta is also rich in petroleum The analyses are presently being completed and promise a wonder-

lil?iqtiṣaad willṣṣinaaʕa fmaṣr .	* * * * *	*ful future for Egypt's economy and industry.*

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الصناعـــه

INDUSTRY

لغاية الحرب العالميه التانيه ماخلصت ماكانش فيه فى مصر غير الصناعات اليدويه . حتى القطن كان بيتصدر لانجلترا عشان يتغزل ويتنسج فى مصانعها ويرجع قماش يتباع للمصريين . مصر وقتها كانت تحت الحمايه البريطانيه وكانت الفكره اللى بيروجها الانجليز ان جو مصر جاف اكتر من اللازم وان صناعة الغزل والنسيج محتاجه لجو رطب ودا مش متوفر الا فى انجلترا .

بعد انشاء شركة مصر للغزل والنسيج فى المحله الكبرى ، ودى شركه من شركات بنك مصر ، ثبت ان النظريه دى غلط وأصبحت صناعة الغزل والنسيج هى الصناعه الأولى فى مصر .

دلوقت فيه فى مصر نهضه فى مجالات صناعيه كتيره . فيه طبعا نهضه فى الصناعات التقليديه زى صناعة الغزل والنسيج وفى مجالات الصناعات الهندسيه والمعدنيه والكيماويه .

مصر دلوقت فيها صناعة حديد وصلب وخزف وصينى وأسمنت وورق وأسمده وصناعات بتروليه .

سياسة مصر الصناعيه هدفها التنسيق بين الصناعات التقيلـه والصناعات الاستهلاكيه وتحقيق الاكتفاء الذاتى .

مصر عندها أمل كبير فى زيادة الثروه البتروليه بعد ما تم اكتشاف البترول والغاز الطبيعى فى وجه بحرى وفى الصحراء الغربيه وخصوصا فى منطقة العلمين ومنطقة البحر الأحمر .

الصور اللى سجلتها الأقمار الصناعيه الأمريكيه " لاندسات " لمناطق البحر الأحمر وخليج السويس والدلتا ، واللى حللتها الأجهزه اللى فى

مشروع الاستشعار عن بعد فى اكاديمية البحث العلمى والتكنولوجيا في القاهره ، اثبتت أن الدلتا امتداد لخليج السويس والبحر الأحمر . والاكتشاف دا له أهميه علميه وتطبيقيه كبيره جدا لان خليج السويس هو اول منطقه بتروليه اكتشفت فى مصر . يبقى معنى كدا ان الدلتا كمان غنيه بالبترول . والتحاليل دلوقت بتستكمل وبتبشر بمستقبل هايل للاقتصاد وللصناعه فى مصر .

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/ilħirafiyyiin/

fiih ħiraf kitiira mawguuda fmaṣr . wil?agr illi btidfaʕu lṣaaħib ilħirfa ?ulayyil wimaʕ?uul giddan binnisba lil?agr illi tidfaʕu lizmiilu fidduwal ittanya wbinnisba lmahaṛtu .

tilaa?i masalan issabbaak wissamkari winnaggaaṛ wilmakwagi šaṭriin wi?ugrithum basiiṭa . wifiih kamaan ittarzi lli yfaṣṣallak ilbidal wilbaḷaaṭi , wfiih tarziyya lissittaat , wifiih xayyaṭiin lil?umṣaan . ittarziyya kutaaṛ fimaṣr li?ann muʕẓam ilmaṣriyyiin mabiyħibbuuš yilbisu bidal wi?umṣaan gahza . winaadir lamma ssittaat yištiru fasatiin gahza .

lamma twaddi il?umaaš littarzi ħayaaxud ma?asaatak wiyiʕmillak brovteen ?abl ma ysallimak ilbadla fħawaali usbuʕeen iza ma kanš mazħuum , witarziyyit issittaat ʕanduhum nafs inniẓaam ida .

il?umṣaan wilbidal ilgahza mawguuda filmaħallaat ilkibiira .

TRADESMEN

There are many trades [practised] in Egypt. The charges that you pay to the tradesman are low and very reasonable in comparison to the charges you pay to his counterpart in the other countries, and considering his skill.

You find, for example, that the plumber, tinsmith, carpenter and ironer are very clever and their charges are low. There are also tailors who make you suits and coats, and there are tailors for women, and shirt makers. There are many tailors in Egypt because most Egyptians do not like to wear ready-made suits and shirts. It is very rarely that women buy ready-made dresses.

When you take the material to the tailor, he will take your measurements and he will do two trials before he delivers the suit in about two weeks if he isn't too busy. Women's tailors use the same system.

Ready-made shirts and suits can be found in the big stores.

wilgaahiz ṭabʕan aṛxaṣ min ittafṣiil , laakin ittafṣiil biyxalli lḥaaga maẓbuuṭa ʕaleek aktaṛ .

fiih kamaan iṛṛaffa lli yimkin tiḥtaag luh law badla min bidalak itʔaṭaʕit . ilʔugṛa lli tidfaʕha liṛṛaffa ʔulayyila giddan binnisba lšaṭaṛtu fʔinnu yraggaʕlak ilbadla zayy ma kaanit biẓẓabṭ ʔabl ma titʔiṭiʕ . aʕṛaf ṭaalib amrikaani kaan fimaṣr wʕagabu ššuɣl illi ʕamaluulu ṛraffa lidaṛagit innu ṛaḥlu wʕaṭaalu fluus ʕašaan yixalliih yitfaṛṛag ʕaleeh wihuwwa byištaɣal frafy ilhuduum ʕašaan yišuuf ilmahaaṛa di bʕeenu .

Ready-made clothes are cheaper than made-to-order clothes, but made-to-order clothes fit better.

There is also the clothing mender, whom you may need if one of your suits gets ripped. The fee that you pay to the mender is very low in relation to his skill in returning to you the suit just as it was before it got ripped. I know an American student who was in Egypt and liked the work that the mender did for him so much that he went [back] to him and gave him money to let him watch while he worked at mending clothes, in order to see this skill with his own eyes.

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الحرفييـــــــــــن

TRADESMEN

فيه حرف كتيره فى مصر ٠ وألاجر اللى بتدفعه لصاحب الحرفه قليل ومعقول جدا بالنسبه للأجر اللى تدفعه لزميله فى أى دوله تانيه وبالنسبه لمهارته ٠

تلاقى مثلا السباك والسمكرى والنجار والمكوجى شاطرين واجرتهم بسيطه٠ وفيه كمان الترزى اللى بيفصّل لك البدل والبلاطى ، وفيه ترزيه للستات ، وفيه خياطين للقمصان ٠ الترزيه كتار فى مصر لأن معظم المصريين مابيحبّوش يلبسوا بدل وقمصان جاهزه ونادر لما الستات يشتروا فساتين جاهزه ٠

لما تودّى القماش للترزى حياخد مقاساتك ويعمل لك بروفتين قبل ما يسلمك البدله فى حوالى اسبوعين اذا ماكانش مزحوم ٠ وترزية الستات عندهم نفس النظام دا ٠

القمصان والبدل الجاهزه موجوده فى المحلات الكبيره والجاهز طبعا أرخص من التفصيل ، لكن التفصيل بيخلّى الحاجه مظبوطه عليك اكتر ٠

فيه كمان الرفّا اللى يمكن تحتاج له لو بدله من بدلك اتقطعت ٠ الأجره اللى تدفعها للرفّا قليله جدا بالنسبه لشطارته فى انه يرجّع لك البدله زى ماكانت بالظبط قبل ما تتقطع ٠ أعرف طالب امريكانى كان فى مصر وعجبه الشغل اللى عمله له الرفّا لدرجه انه راح له وعطاله فلوس عشان يخلّيه يتفرّج عليه وهو بيشتغل فى رفى الهدوم عشان يشوف المهاره دى بعينه ٠

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/il?iskaan/

ahamm muškila gtimaʕiyya btišɣil ilħukuuma winnaas hiyya muškilit tawfiir issakan ilmunaasib bi?ugra munasba lissukkaan illi aʕdadhum bititzaayid bistimraar. ilħukuuma liiha xibra kbiira fmašruʕaat il?iskaan wixṣuuṣan baʕd tagrubitha nnagħa fna?l ahaali lmanṭi?a lli ɣarra?ha lfayaḍaan, wirtifaaʕ ilmayya bsabab inšaa? issadd ilʕaali. widilwa?t tamm iskanhum fimanṭi?a tanya.

min ilmašruʕaat illi bitfakkar fiiha lħukuuma liħall muškilit il?iskaan innaha t?addim quruuḍ li?aʕḍaa? ilgamʕiyyaat ttaʕawuniyya lilbinaa? ʕašaan yibnu masaakin gidiida.

wifiih mašruuʕ tawassuʕ ʕumraani filmanaaṭi? iṣṣaħrawiyya l?urayyiba min ilmadiina. dilwa?t ilmabaani fmaṣr ilgidiida mtaddit li?amaakin kaanit bituʕtabar ṣaħara min ʕašra xamasṭaašar sana. winafs ilwaḍʕ biyiħṣal fiħilwaan.

HOUSING

The most important social problem which concerns the government and the people is the problem of providing suitable housing at suitable rents for the population which is constantly increasing. The government has a great deal of experience in housing projects, particularly after its successful experience in moving the inhabitants of the area which was inundated by the flood and high water due to the building of the High Dam. Presently, they have been resettled in another area.

Among the projects which the government is considering to solve the problem of housing is to offer building loans to members of the co-operatives to build new houses.

There is also a project for the expansion of buildings in the desert areas near the city. Today buildings in Masr El-Gidida [Heliopolis] have extended into places which were considered desert ten or fifteen years ago. The same situation prevails in Helwan.

muškilit il?iskaan miš ħatitħall ħall gazri illa lamma yizdaad ilwaʕy firriif wifilmadiina wixṣuuṣan been iṭṭaba?aat iššaʕbiyya wyiħṣal taħdiid linnasl .

fiih amal kibiir inn ziyaadit nisbit ittaʕliim winxifaaḍ nisbit il?ummiyya w?iršaad innaas bi?usluub ʕilmi waaqiʕi yiħill muškilit izdiyaad issukkaan fimaṣr .

A radical solution to the housing problem will not be possible until [social] awareness in the countryside and in the city increases, particularly among the popular classes, and birth control is implemented.

There is great hope that the increase in the level of education and the lowering of the illiteracy rate and the guiding of the people in a realistic scientific manner will solve the problem of the increasing population in Egypt.

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الاسكـــــــــــان

HOUSING

أهم مشكله اجتماعيه بتشغل الحكومه والناس هى مشكلة توفير السكن المناسب بأجره مناسبه للسكان اللى اعدادهم بتتزايد باستمرار. الحكومه لها خبره كبيره فى مشروعات الأسكان وخصوصا بعد تجربتها الناجحه فى نقل اهالى المنطقه اللى غرقها الفيضان ، وارتفاع الميه بسبب انشاء السد العالى . ودلوقت تم اسكانهم فى منطقه تانيه .

من المشروعات اللى بتفكّر فيها الحكومه لحل مشكلة الأسكان انها تقدم قروض لاعضاء الجمعيات التعاونيه للبناء عشان يبنوا مساكن جديده .

وفيه مشروع توسع عمرانى فى المناطق الصحراويه القريبه من المدينه. دلوقت المبانى فى مصر الجديده امتدت لاماكن كانت بتعتبر صحراء من عشره خمستاشر سنه . ونفس الوضع بيحصل فى حلوان .

مشكلة الأسكان مش حتتحل حل جذرى الا لما يزداد الوعى فى الريف وفى المدينه ، وخصوصا بين الطبقات الشعبيه ويحصل تحديد للنسل .

فيه أمل كبير ان زيادة نسبة التعليم وانخفاض نسبة الأميه وارشاد الناس باسلوب علمى واقعى يحل مشكلة ازدياد السكان فى مصر .

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/ilħukuuma winnaas/

ilħukuuma fmaṣr btitħammil masʔuliyyaat kitiira , winnaas biyintiẓiru minha xadamaat kitiira wilkuttaab dayman biyħawlu fiktabathum filgaṛaayid wifilkutub innuhum yišaggaʕu nnaas ʕala lʔištiṛaak fiħall ilmašaakil illi lħukuuma bitwagihha .

ilħukuuma min naħyitha bitħaawil innaha tʕammim ilwiħdaat ilmugammaʕa firriif ʕašaan tiʔaddim xadamaat fimagalaat iššuʔuun iṣṣiħħiyya wittaʕliim wiššuʔuun izziṛaʕiyya wilxadamaat ilʔigtimaʕiyya . ilwiħda lmugammaʕa byibʔa fiiha mutaxaṣṣiṣiin fiššuʔuun di .

wifiih ħaaga tanya lħukuuma ʕawza tʕammimha filʔaryaaf whiyya maraakiz ittadriib ilmihani . wittadrib biykuun ʕala ṣinaʕaat munasba bitibʔa mawaddaha lʔawwaliyya mawguuda filʔiqliim . wilħukuuma bitħaawil kamaan innaha tʕammim ilwiħdaat ilʔigtimaʕiyya lqaṛawiyya lli btihtamm bilʕeela wtanẓiim witaħdiid innasl ʕašaan tixaffif min ħiddit izziyaada ṛṛahiiba

THE GOVERNMENT AND THE PEOPLE

The government in Egypt bears many responsibilities, and the people expect many services from it. Writers always try in their writings in newspapers and books to encourage the people to participate in solving the problems which the government faces.

The government, for its part, is trying to spread collective units in the countryside in order to render services in the fields of health, education, agriculture and social matters. The collective unit has specialists in these matters.

Another thing which the government wants to spread in the countryside is vocational training centers. Training is in appropriate industries whose raw materials are found in the province. The government is also trying to spread village social units which are concerned with the family and birth control and planning in order to lessen the sharp in-

fʕadad issukkaan .

ilħukuuma ʕawza tinhaḍ bilʔaryaaf wibtinšiʔ makaatib littawgiih wilʔistišaṛaat ilʕaaʔiliyya , wilmakaatib di mulħaʔa bmaħaakim ilʔaħwaal iššaxṣiyya ʕašaan tiħill ilmašaakil ilʔigtimaʕiyya . wibtiʕmil kamaan makaatib littaʔhiil ilʔigtimaaʕi lilmuʕawwaqiin , ilmakaatib di maʕmuula ʕašaan tidris ħalathum witwaggihhum witišrif ʕala tadribhum ʕala ṣnaʕaat tixalliihum yiʔdaṛu yiksabu ʕešhum .

crease in population.

The government wants to raise the standard of living in the countryside and is establishing offices for family counselling and guidance, which are attached to the family courts, in order to solve social problems. It is also establishing offices for the social rehabilitation of the handicapped. These offices are established to study their cases and to give them guidance and supervise their training in skills to enable them to earn their own living.

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الحكومه والناس

THE GOVERNMENT AND THE PEOPLE

الحكومه فى مصر بتتحمل مسؤليات كتيره ، والناس بينتظروا منها خدمات كتيره والكتاب دايما بيحاولوا فى كتاباتهم فى الجرائد وفى الكتب انهم يشجعوا الناس على الأشتراك فى حل المشاكل اللى الحكومه بتواجهها .

الحكومه من ناحيتها بتحاول انها تعمم الوحدات المجمعه فى الريف عشان تقدم خدمات فى مجالات الشئون الصحيه والتعليم والشئون الزراعيه والخدمات الأجتماعيه . الوحده المجمعه بيبقى فيها متخصصين فى الشئون دى .

وفيه حاجه تانيه الحكومه عاوزه تعممها فى الأرياف وهى مراكز التدريب المهنى . والتدريب بيكون على صناعات مناسبه بتبقى موادها الأوليه موجوده فى الأقليم . والحكومه بتحاول كمان انها تعمم الوحدات الأجتماعيه القرويه اللى بتهتم بالعيله وبتنظيم وتحديد النسل عشان تخفف من حدة الزياده الرهيبه فى عدد السكان .

الحكومه عاوزه تنهض بالأرياف وبتنشئ مكاتب للتوجيه والأستشارات العائليه ، والمكاتب دى ملحقه بمحاكم الأحوال الشخصيه عشان تحل المشاكل الأجتماعيه . وبتعمل كمان مكاتب للتأهيل الأجتماعى للمعوّقين . المكاتب دى معموله عشان تدرس حالاتهم وتوجههم وبتشرف على تدريبهم على صناعات تخليهم يقدروا يكسبوا عيشهم .

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/ilʕimaaṛa winnaħt/

asaaṛ ilfaṛaʕna biddull ʕala diṛaaya kamla bifnuun ilʕimaaṛa winnaħt . il?ahṛamaat wilmaʕaabid wilmasallaat wittamasiil bituʕtabaṛ ṛawʕa filfunuun di .

ilmabaani fmaṣr dilwa?t tiħiss b?innaha t?assaṛit bifunuun ilʕimaaṛa lmuxtalifa ftariix maṣr iṭṭawiil . tilaa?i masalan mabaani ʕala ṭṭiṛaaz ilfaṛʕooni wfiih ʕala ṭṭiṛaaz iṛṛumaani wmabaani ʕala ṭṭiṛaaz il?islaami wda ɣeer ilʕimaṛaat ilħadiisa lli zayy ilʕimaṛaat illi f?ayy ʕaaṣima ɣaṛbiyya .

aʕẓam ilmassaliin fimaṣr ilħadiisa huwwa maħmuud muxtaaṛ illi twalad sanat alf wtumnumiyya waaħid witisʕiin wimaat sanat alf wtusʕu miyya aṛbaʕa wtalatiin widaras fann innaħt fmaṣr wbaʕdeen saafir pariis kammil diṛastu fiiha . maṣr kaanit dayman maṣdaṛ ilhaamu bʕaẓamit ħaḍaritha l?adiima wibbasaṭit wiwadaaʕit ilfallaaħ ilmaṣri . muxtaaṛ kaan biyiʕtibir inn

ARCHITECTURE AND SCULPTURE

The Pharaonic monuments indicate a profound knowledge of the arts of architecture and sculpture. The Pyramids, temples, obelisques, and statues are considered masterpieces of these arts.

One senses that the [designs of] buildings in Egypt today have been influenced by the different architectural styles in Egypt's long history. For example, you find buildings of the Pharaonic style, the Roman style and buildings of the Islamic style, in addition to the modern buildings which are like those of any western capital.

The greatest sculptor of modern Egypt was Mahmoud Mukhtar [1891-1934] who studied sculpture in Egypt and then went to Paris and completed his studies there. Egypt was always the source of his inspiration, with the greatness of its ancient civilization, and the simplicity and tranquility of the Egyptian peasant. Mukhtar believed that the Egyptian peasant represent-

illfallaaħ ilmaṣri biymassil ʔalb maṣr .

timsaal nahḍit maṣr huwwa aʕẓam tamasiil muxtaaṛ . ittimsaal da mawguud ʔuddam gamʕit ilqaahiṛa . muxtaaṛ huwwa illi ʕamal ittimsaleen bituuʕ saʕd zaɣluul illi kaan zaʕiim maṣr fsawṛitha ḍiḍ ilʔingiliiz sanat alf wtusʕu miyya wtisaʕṭaašaṛ . waaħid min ittimsaleen dool mawguud fiskindiriyya wittaani mawguud filqaahiṛa .

muxtaaṛ taṛak asaṛu ftamasiilu wifʕadad kibiir min talamzitu illi nniharda byistaʕiidu magd maṣr ilʔadiim finnaħt .

ed the heart of Egypt.

The sculpture of nahdit masr [Egyptian Renaissance] is the greatest of Mukhtar's sculptures. This statue is located in front of Cairo University. It was Mukhtar who created the two statues of Sa

One of these statues is located in Alexandria and the other is in Cairo.

Mukhtar left his influence in his sculptures and in a great number of his students who are now restoring the ancient glory of Egypt in sculpture.

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العماره والنحت

ARCHITECTURE AND SCULPTURE

آثار الفراعنه بتدل على درايه كامله بفنون العماره والنحت • الأهرامات والمعابد والمسلات والتماثيل بتعتبر روعه فى الفنون دى •

المبانى فى مصر دلوقت تحسبانها تأثرت بفنون العماره المختلفه فى تاريخ مصر الطويل • تلاقى مثلا مبانى على الطراز الفرعونى وفيه على الطراز الرومانى ومبانى على الطراز الأسلامى ودا غير العمارات الحديثه اللى زى العمارات اللى فى أى عاصمه غربيه •

أعظم المثالين فى مصر الحديثه هو محمود مختار (١٨٩١ ـ ١٩٣٤)ودرس فنّ النحت فى مصر وبعدين سافر باريس كمّل دراسته فيها • مصر كانت دايما مصدر الهامه بعظمة حضارتها القديمه وبساطة ووداعة الفلاح المصرى• مختار كان بيعتبر ان الفلاح المصرى بيمثل قلب مصر •

تمثال نهضة مصر هو أعظم تماثيل مختار • التمثال دا موجود قدام جامعة القاهره • مختار هو اللى عمل التمثالين بتوع سعد زغلول اللى كان زعيم مصر فى ثورتها ضد الانجليز سنة الف وتسع ميه وتسعتاشر • واحد من التمثالين دول موجود فى اسكندريه والتانى موجود فى القاهره •

مختار ترك أثره فى تماثيله وفى عدد كبير من تلامذته اللى النهارده بيستعيدوا مجد مصر القديم فى النحت •

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/issiyaaħa/

maṣr ʕandaha imkaniyyaat siyaħiyya ḍaxma : tarixiyya wguyṛafiyya wsaqafiyya wʕilmiyya wdiiniyya . wʕašaan kida ssiyaaħa fmaṣr bṭuʕtabaṛ min ahamm maṣaaḍir iddaxl ilqawmi .

maṣr rasamit siyaasit ilmagaal issiyaaħi ʕašaan tiħaʔʔaʔ akbaṛ fayda mumkina lilbalad wiʔaqṣa ṛaaħa lissuyyaaħ. awwil ħaaga ʕamalitha maṣr innaha xadit filʔiʕtibaaṛ inn takaliif ilʔiqaama fillukanḍaat ilmaṣriyya tkunn ʔaʔall min takaliif ilʔiqaama fillukanḍaat ilmumasla fduwal tanya . takaliif ilmaʕiiša wilʔintiqalaat fimaṣr biṭabiʕitha rxiiṣa . ʕašaan kida tlaaʔi ssaayiħ biyitkallif fimaṣr ʔaʔall min idduwal ittanya .

maṣr kamaan ʕaqadit ittifaʔiyyaat maʕa duwal agnabiyya ktiiṛa linaʔl afwaag siyaħiyya . fiih afwaag min idḍuwal ilʔiskandinaviyya btiigi bṣifa muħtaẓima wxṣuuṣan

TOURISM

Egypt has great potential for tourism: historical, geographical, cultural, scientific, and religious. For this reason, tourism in Egypt is considered one of the most important sources of the national income.

Egypt has planned a policy in the field of tourism to realize the greatest possible benefit for the country and [provide] the greatest comfort for tourists. The first thing which Egypt did was to take into consideration that the cost of staying in Egyptian hotels should be lower than the cost of staying in comparable hotels in other countries. The cost of living and transportation are by their nature cheap. For this reason you find that the tourist spends less in Egypt than in any other country.

Egypt has also concluded agreements with many foreign nations to send tour groups. There are tour groups from Scandinavian nations which come regularly, especially in the

fiššita ʕašaan yitmattaʕu bšams maṣr widifʔaha .

wiʕašaan taħʔiiʔ aqṣa ṛaaħa lissuyyaaħ , ittafaʔit maṣr maʕa ʕadad min šarikaat ilfanaadiq ilʕaalamiyya ʕala innaha tudiir baʕḍ ilfanaadiq ilkibiira zayy šeraton wilhiltun wilmeridyan wlukanḍaat tanya filqaahiṛa wɣerha min ilmudun issiyaħiyya . maṣr bitšaggaʕ inšaaʔ lukanḍaat gidiida ḍaxma zayy ilmašṛuuʕ illi bitnaffizu ħaaliyyan širkit maryot filqaahiṛa . maṣr anšaʔit maʕhad ʕaali filqaahiṛa ʕašaan tiṛfaʕ mustawa lxidma fillukanḍaat . wilmaʕhad da biyitxaṛṛag minnu šubbaan wišabbaat biyištaɣalu dilwaʔt fillukanḍaat ilkibiira fmaṣr .

maṣr liha makaatib siyaħiyya fkull ʕawaaṣim ilʕaalam ilkibiira . wimaktabha finyuyork biyiʕmil našaṛaat dawriyya ʕan ilmaʕaalim issiyahiyya fmaṣr wibiyṛudd ʕala kull ilʔistifsaṛaat wibyibʕat našaṛaatu liʔayy waaħid yiṭlubha .

winter, to enjoy the Egyptian sunshine and its warmth.

In order to provide the greatest comfort for tourists, Egypt has made agreements with a number of international hotel companies to manage some large hotels like the Sheraton, Hilton, and Meridian, and other hotels in Cairo and other tourist cities. Egypt encourages the building of large new hotels, like the project which is now being implemented by the Marriott Company in Cairo. Egypt has established a higher institute in Cairo to raise the standard of service in the hotels. Young men and women now graduate from this institute and work in the large hotels in Egypt.

Egypt has tourist offices in all the great capitals of the world. Its office in New York issues regular publications dealing with tourist attractions in Egypt, and answers all inquiries and sends its brochures to anyone who requests them.

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السياحـــــــــــه

TOURISM

مصر عندها امكانيات سياحيه ضخمه : تاريخيه وجغرافيه وثقافيـــــه وعلميه ودينيه.وعشان كدا السياحه فى مصر بتعتبر من أهم مصادر الدخل القومى.

مصر رسمت سياسة المجال السياحى عشان تحقق أكبر فائده ممكنه للبلد وأقصى راحه للسياح . أول حاجه عملتها مصر انها خدت فى الأعتبار أن تكاليف الاقامه فى اللوكاندات المصريه تكون أقل من تكاليف الأقامه فى اللوكاندات المماثله فى دول تانيه . تكاليف المعيشه والأنتقالات فى مصر بطبيعتها رخيصه عشان كدا تلاقى السايح بيتكلف فى مصر أقل من الدول التانيه.

مصر كمان عقدت اتفاقيات مع دول اجنبيه كتيره لنقل أفواج سياحيـــه . فيه أفواج من الدول الأسكندنافيه بتيجى بصفه منتظمه وخصوصا فى الشتـــاء عشان يتمتعوا بشمس مصر ودفئها .

وعشان تحقيق أقصى راحه للسياح ، اتفقت مصر مع عدد من شركات الفنادق العالميه على انها تدير بعض الفنادق الكبيره زى شيراتون والهيلتون والمريديان ولوكـــاندات تانيـــــه فـــــــى القاهـــــــــــــــــره وغيرها من المدن السياحيه . مصر بتشجع انشاء لوكاندات جديده ضخمـــــه زى المشروع اللى بتنفذه حاليا شركة ماريوت فى القاهره . مصر انشأت معهـــــد عالى فى القاهره عشان ترفع مستوى الخدمه فى اللوكاندات والمعهد دا بيتخرّج منه شبان وشابات بيشتغلوا دلوقت فى اللوكاندات الكبيره فى مصر .

مصر لها مكاتب سياحيه فى كل عواصم العالم الكبيره . ومكتبها فـــــى نيويورك بيعمل نشرات دوريه عن المعالم السياحيه فى مصر وبيرد على كـــــل الاستفسارات وبيبعت نشراته لأى واحد يطلبها .

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/ilʕumla lmaṣriyya/

ilgineeh ilmaṣri huwwa wiḥdit innaʔd fmaṣr , zayy iddulaar fiʔamerika . ilgineeh fiih miit ʔirš , wilʔirš fiih ʕašar malaliim . ilʕumla fmaṣr waraʔiyya wmaʕdiniyya .

ilʕumla lwaraʔiyya ḥaaliyyan hiyya lʕašṛa gneeh , wilxamsa gneeh , wilgineeh , wilxamsiin ʔirš , wilxamsa wʕišriin ʔirš , wilʕašaṛ ʔuṛuuš wilxamas ʔuṛuuš . amma lʕumla lmaʕdiniyya lmawguuda dilwaʔt fahiyya lʕašaṛ ʔuṛuuš , wilxamas ʔuṛuuš , wilʔiršeen , wilʔirš , wittaʕriifa . wittaʕriifa fiiha xamas malaliim . waḥibb aʔullukum inn ilmalliim taʔriiban ixtafa min ittadaawul kaʕumla .

fiih ḥaaga muhimma ʕaawiz aʔulhalkum wihiyya inn lʕumla lmaṣriyya lwaraʔiyya aḥgamha wʔalwanha btaxtälif ḥasab ilʔiima btaʕitha . yaʕni lwaraʔa lli bigneeh aṣɣaṛ min ilwaraʔa lli bxamsa gneeh , wilwaraʔa lli bxamsa gneeh aṣɣaṛ min illi bʕašṛa gneeh , wiʔalwaan kull waḥda wirrusumaat illi ʕaleeha

EGYPTIAN CURRENCY

The Egyptian pound is the unit of currency in Egypt, like the dollar in the U.S. There are one hundred piastres in a pound, and ten millimes in a piastre. Egypt has both paper and metal currency.

Paper currency nowadays consists of the ten, five and one pound, and fifty, twenty-five, ten and five piastre notes. As for the metal currency which exists nowadays, it consists of the ten, five, two, one and half-piastre coins. There are five millimes in a half-piastre. [I would like to tell you that] the millime has almost disappeared from circulation as currency.

There is something important which I would like to tell you, and that is that the sizes and colors of Egyptian paper bills differ according to their value. That is, the one pound note is smaller than the five pound note, and the five pound is smaller than the ten pound note. The colors and the designs

muxtalifa ʕan ittanya .

fiih ḥaaga tanya aḥibb annabbihkum liha , wihiyya inn ḥagm ilgineeh ilmaṣri akbar̤ min ḥagm iddulaar̤ , wiʕašaan kida mati?dar̤š tḥuṭṭu bishuula fmaḥfaẓa amrikaani . laakin di miš muškila , li?ann ilmaḥaafiẓ ilgild ilmunasba lilʕumla lmaṣriyya mawguuda wimutawaffira xaal̤iṣ fimaṣr , wiṣnaʕitha kwayyisa , wšaklaha gamiil , wifiih minha maḥaafiẓ ʕaleeha rusumaat fir̤ʕoniyya .

of each differ [from one another].

There is another thing which I would like to draw your attention to, and that is that the size of the Egyptian pound is larger than that of the dollar, and because of this you cannot easily put it in an American wallet. But this is no problem, because leather wallets suitable for Egyptian currency are easily available in Egypt. They are well-made and attractive and some of them have Pharaonic designs on them.

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العملـــــه المصريـــــه

EGYPTIAN CURRENCY

الجنيه المصرى هو وحدة النقد فى مصر ، زى الدولار فى أمريكا . الجنيه فيه مية قرش ، والقرش فيه عشر ملاليم . العمله فى مصر ورقيـــــه ومعدنيه .

العمله الورقيه حاليا هى العشره جنيه ، والخمسه جنيه ، والجنيه ، والخمسين قرش ، والخمسه وعشرين قرش ، والعشر قروش ، والخمس قروش . أما العمله المعدنيه الموجوده دلوقت فهى العشر قروش ، والخمس قـــــروش ، والقرشين ، والقرش ، والتعريفه . التعريفه فيها خمس ملاليم . واحب اقول لكم ان المليم تقريبا اختفى من التداول كعمله .

فيه حاجه مهمه عاوز أقولهـــا لكم وهى أن العمله المصريه الورقيه احجامها والوانها بتختلف حسب القيمه بتاعتها . يعنى الورقه اللى بجنيـــه أصغر من الورقه اللى بخمسه جنيه ، والورقه اللى بخمسه جنيه أصغر مـــــن الورقه اللى بعشره جنيه ، وألوان كل واحده والرسومات اللى عليها مختلفـه عن التانيه .

فيه حاجه تانيه أحب انبهكم لها ، وهى ان حجم الجنيه المصـــــرى أكبر من حجم الدولار ، وعشان كدا ما تقدرش تحطه بسهوله فى محفظه امريكانى لكن دى مش مشكله ، لان المحافظ الجلد المناسبه للعمله المصريه موجـــوده ومتوفره خالص فى مصر ، وصناعتها كويسه ، وشكلها جميل ، وفيه منها محافظ عليها رسومات فرعونيه .

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/il?azhaṛ/

AL-AZHAR

mafiiš gaamiʕ fimaṣr aw filʕaalam il?islaami kullu luh šuhṛit wi?asaṛ il?azhaṛ . ilgaamiʕ zayy ma ?ulna ?abl kida banaah gawhaṛ iṣṣiqilli min ɦawaali alf sana . binaa? gaamiʕ liṣṣala kaan taqliid biyittibiʕuuh lqaada lmuslimiin lamma yiftaɦu madiina .

No [other] mosque in Egypt or the whole Islamic world has the fame and influence of Al-Azhar. The mosque, as we said before, was built by Gawhar El-Siqilli about one thousand years ago. The building of a mosque for prayer was a tradition followed by Muslim generals [leaders] when they conquered a city.

gawhaṛ iṣṣiqilli bana gaamiʕ il?azhaṛ ɦasab ittaqliid da wiʕašaan tadriis iššariʕa l?islaamiyya witnaẓẓamit fiih muɦaḍaṛaat dawriyya liʕulamaa? iddiin wilwuʕʕaaẓ ilmaṣriyyiin , wida kaan bad? dooṛ il?azhaṛ kagaamiʕ wigamʕa fnafs ilwa?t .

Gawhar El-Siqilli built the mosque of Al-Azhar in accordance with this tradition and to teach Islamic law [sharia]. Regular lectures were arranged there for the religious scholars and Egyptian preachers. This was the beginning of Al-Azhar's role as a mosque and a university at the same time.

il?azhaṛ biyuʕtabaṛ a?dam gamʕa filʕaalam mustamirra kagamʕa lyaayit innahaṛda . asaṛ il?azhaṛ ḍaxm wmaɦsuus filɦayaah iddiiniyya wissaqafiyya wil?igtimaʕiyya wissiyasiyya fmaṣr .

Al-Azhar is considered the oldest university in the world which is still used as a university today. The influence of Al-Azhar is great and is felt in the religious, cultural, social and political life in Egypt.

il?azhaṛ biyitɦammil mas?uliyyit našṛ iddiin wilfikr

Al-Azhar is responsible for spreading Islamic religion

il?islaami fkull anħaa? ilʕaalam , wibyibʕat ʕulamaa? wiwuʕʕaaẓ lilʕawaaṣim il?islamiyya wʕawaaṣim ilʕaalam ilkubṛa . wil?azhaṛ luh faḍl kbiir fiħmaayit illuγa lʕaṛabiyya lfuṣħa lli hiyya luγat ilquṛ?aan , wifiih kulliya liddiṛasaat ilʕulya filluγa lʕaṛabiyya .

and thought in all parts of the world, and it sends religious scholars and preachers to the Islamic capitals and to the great capitals of the world. Al-Azhar deserves great credit for the preservation of the Classical Arabic language which is the language of the Qur'an. It [Al-Azhar] includes a college of higher studies in the Arabic language.

innaas fimaṣr ħakimiin wimaħkumiin biybuṣṣu lil?azhaṛ kamalga? . ilħukkaam biyu?ṣuduuh lamma ykuunu ʕayziin naṣiiħa f?ayy ša?n min šu?uun ittašriiʕ ʕašaan yiʕṛafu hal huwwa muttafiq maʕa qawaaʕid iddiin walla la? . wibyu?ṣuduuh ilmaħkumiin ʕašaan yizawwidu saqafithum . wifilʕuṣuuṛ ilwusṭa il?azhaṛ kaan malga? linnaas biyiħtimu fiih min iṭṭihaaḍ ħukkaam ẓalama aw min zilzaal .

The people of Egypt, both rulers and subjects, view Al-Azhar as a refuge. The rulers go to it when they need advice on any legislative matter to find out if it is in accordance with the religious laws. The subjects go to it in order to increase their knowledge [culture]. In the Middle Ages Al-Azhar was a refuge for the people seeking protection from despotic rulers or from earthquakes.

kull γuzaat maṣr kaanu byiʕmilu ħsaab lil?azhaṛ . il?azhaṛ kaan markaz il?išʕaaʕ likull ħaṛaka waṭaniyya bitqaawim il?iħtilaal il?agnabi

All the conquerors of Egypt took into account Al-Azhar. Al-Azhar was the center of all nationalist movements resisting the foreign occupations.

il?azhaṛ dilwa?t fiih diṛasaat madaniyya fiṭṭibb wizziṛaaʕa wilhandasa wida γeer iddiṛasaat ilmutaʕammiqa fiddiin il?islaami willuγa lʕaṛabiyya .

Today Al-Azhar includes secular studies in medicine, agriculture and engineering in addition to the in-depth studies in Islamic religion and the Arabic language.

الازهـــــــــــــر

AL-AZHAR

مافيش جامع فى مصر أو فى العالم الاسلامى كله له شهرة وأثر الازهر. الجامع زى ماقلنا قبل كدا بناه جوهر الصقلى من حوالى الف سنه . بنـــاء جامع للصلاه كان تقليد بيتّبعوه القاده المسلمين لما يفتحوا مدينه .

جوهر الصقلى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه الاسلاميه واتنظمت فيه محاضرات دوريه لعلماء الدين والوعاظ المصريين ، ودا كان بدء دور الأزهر كجامع وجامعه فى نفس الوقت .

الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده. أثر الأزهر ضخم ومحسوس فى الحياه الدينيه والثقافيه والأجتماعيه والسياسيه فى مصر .

الازهر بيتحمّل مسئولية نشر الدين والفكر الأسلامى فى كل انحـــاء العالم ، وبيبعت علماء ووعاظ للعواصم الأسلاميه وعواصم العالم الكبـرى. والأزهر له فضل كبير فى حماية اللغه العربيه الفصحى اللى هى لغة القرآن وفيه كليه للدراسات العليا فى اللغه العربيه .

الناس فى مصر حاكمين ومحكومين بيبصوا للازهر كملجأ . الحكّـــام بيقصدوه لما يكونوا عايزين نصيحه فى أى شأن من شئون التشريع عشـــان يعرفوا هل هو متفق مع قواعد الدين ولّا لأ . وبيقصدوه المحكومين عشـــان يزودوا ثقافتهم . وفى العصور الوسطى الازهر كان ملجأ للناس بيحتموا فيــه من اضطهاد حكام ظلمه أو من زلزال .

كل غزاة مصر كانوا بيعملوا حساب للازهر . الأزهر كان مركز الأشعاع لكل حركه وطنيه بتقاوم الأحتلال الأجنبى .

الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير الدراسات المتعمقة فى الدين الاسلامى واللغه العربيه .

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/ilʔadyira/

ʔabl ma nitkallim ʕan ilʔadyira aħibb aʔullukum kilma ṣɣayyaṛa ʕan ilkiniisa lʔibṭiyya lʔuṛsuzuksiyya lmaṣriyya . lkiniisa lʔibṭiyya assisha lʔiddiis muṛʔus ilʔingiili sanat arbiʕiin miladiyya , wmin waʔtaha lkiniisa matɣayyaṛitš fmuʕtaqadatha ṛṛasuliyya . niʔdaṛ niʔuul inn ilkiniisa lʔibṭiyya kniisa muħafẓa , ħafẓit ʕala taʕaliim ilmasiiħ zayy ma stalamuuha lbaṭaṛka lʔawaaʔil min ilʔiddiis muṛʔus biduun ayy taɣyiir liɣaayit iḷḷaħẓa di .

kutub ittariix bitʔuul inn iṛṛahbana filʔadyira lʔibṭiyya kaanit hidiyyit maṣr lilʕaalam ilmasiiħi kullu .

da maʕnaah inn iṛṛahbana našaʔit fimaṣr . muʔassis iṛṛahbana huwwa lʔiddiis anṭonyos , ilʔabb iṛṛooħi liṛṛahbana lʕaalamiyya . ilʔanba anṭonyos itwalad fimaṣr sanat miteen wixamsiin miladiyya wʕaaš fiṣṣaħaṛa ššarʔiyya yiʕbid aḷḷaah liɣaayit ma maat sanat tultu miyya sitta wxamsiin . fiih deer

MONASTERIES

Before we speak about monasteries, I would like to tell you a little bit about the Egyptian Coptic Orthodox Church. The Coptic Church was founded by St. Mark the Evangelist in the year 40 A.D. and from that time the church has not changed in its apostolic beliefs. We can say that the Coptic Church is a conservative church; it has kept the teachings of Christ as the early patriarchs received them from St. Mark without any change to this day [moment].

History books say that monasticism in the Coptic monasteries was Egypt's gift to the whole Christian world.

This means that monasticism originated in Egypt. The founder of monasticism is St. Antonios [Anthony], the spiritual father of world monasticism. Abba Antonios was born in Egypt in 250 A.D. and lived in the Eastern Desert worshipping God until he died in 356 A.D. There is a monastery in the name of

bi?ism il?anba anṭonyos itbana filmakaan illi ʕaaš fiih fiṣṣaħaṛa , itbana filqaṛn iṛṛaabiʕ ilmilaadi . iddeer fiih maktaba malyaana maxṭuṭaat ?ibṭiyya naadira min ilʕuṣuuṛ il?uula lilmasiħiyya .

ṣaħṛawaat maṣr fiiha adyira ?ibṭiyya ktiira ahammaha deer il?anba buula gamb ilbaħṛ il?aħmaṛ fiṣṣaħaṛa ššar?iyya , wida tbana filqaṛn iṛṛaabiʕ ilmilaadi wifiih maxṭuṭaat ?ibṭiyya qayyima . min ahamm adyirit waadi nnaṭruun fiṣṣaħaṛa lɣaṛbiyya : deer abu ma?aaṛ wideer issuryaan wideer ilbaṛamoos wideer anba bišooy . fiih kamaan deer mari miina fmaṛyuuṭ gamb iskindiriyya . ahamm il?adyira lli fiṣṣiʕiid huwwa ddeer ilmiħarra? illi tbana filqaṛn iṛṛabiʕ ilmilaadi filmakaan illi sakanit fiih ilʕaa?ila lmuqaddasa . wifiih kamaan deer il?anba šnuuda gamb suhaag , wida maʕṛuuf bi?ism iddeer il?abyaḍ .

widilwa?t ʕawziin niʕṛaf ħaaga ʕan ħayaat iṛṛuhbaan illi f?ayy deer min il?adyira di . ṭabʕan kull deer fiih kiniisa aw

Abba Antonios which was built in the place where he lived in the desert, in the fourth century A.D. The monastery has a library full of rare Coptic manuscripts from the early ages of Christianity.

There are many Coptic monasteries in Egypt's deserts. The most important of these is Abba Bula on the Red Sea in the Eastern Desert. This [monastery] was built in the fourth century A.D. and contains valuable Coptic manuscripts. Among the most important monasteries of Wadi El-Natrun in the Western Desert are: the Abu Ma?ar monastery, El-Suryan monastery, the Baramos monastery, and Abba Bishoy monastery. There is also the St. Menes [Mari Mina] monastery in Maryut near Alexandria. The most important monastery in the Siʕid is El-Miharraq monastery which was built in the fourth century A.D. in the place where the Holy Family lived. There is also the Abba Shenuda monastery near Suhag, known as the White Monastery.

Now we want to tell you something about the life of the monks in any one of these monasteries. Of course, every monas-

aktaṛ . iṛṛuhbaan biyiʔḍu muʕẓam waʔtuhum fiṣṣaḷa . ilʔooḍa illi biyʕiiš fiiha ṛṛaahib fiʕuzlitu ʕan ilʕaalam ilxaarigi munqaṭiʕ liṣṣaḷaah ismaha lʔallaaya . iṛṛaahib biyiʕtibir inn ʕaleeh waagib asaasi wihuwwa ṣṣaḷaah ilmustamirra lilmaṛḍa wilʔaṛaamil wilʔaytaam wilfuʔaṛa wilmuħtagiin wilmusafiriin wizzarʕ wimayyit inniil wilħaakim wilgunuud wisalaamit ilbilaad ila aaxirihi . iṛṛuhbaan biyʕiišu ħayaat taqaššuf baṣiiṭa wmuʕẓam waʔtuhum biykuunu ṣaymiin . iṛṛaahib ṭabʕan mabyitgawwižš abadan . wiʕala fikra baṭṛiyaṛk ilʔaʔbaaṭ ilʔuṛsuzuks fimaṣr laazim yikuun aṣlu ṛaahib min iṛṛuhbaan dool . widi qaʕda maʕmuul biiha min miʔaat issiniin filkiniisa lʔibṭiyya fmaṣr . ilʔusus illi byixdimu filkanaayis dool laazim yikuunu mitgawwiziin ʔabl ma yitrisimu ʔusus .

tery has one or more churches [chapels]. The monks spend most of their time in prayer. The room in which the monk lives in isolation from the external world, confining himself to prayer, is called a cell [allaya]. The monk considers that his basic duty is constant prayer for the sick, widows, orphans, the poor, the needy, travellers, crops, the Nile waters, the ruler, soldiers, and the safety of the nation, etc. The monks live a life of asceticism and they fast most of the time. Of course, the monk never marries. And by the way, the Coptic Orthodox patriarch of Egypt must come [be chosen] from among these monks. This is a rule which has been followed for hundreds of years in the Coptic Church in Egypt. The priests who serve in the churches must be married before they are ordained.

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الاديره

MONASTERIES

قبل ماتتكلم عن الأديره احب اقول لكم كلمه صغيره عن الكنيسه القبطيه الأرثوذكسيه المصريه . الكنيسه القبطيه أسسها القديس مرقس الأنجيلي سنة اربعين ميلاديه ومن وقتها الكنيسه ما اتغيرتش في معتقداتها الرسوليه . نقدر نقول أن الكنيسه القبطيه كنيسه محافظه ، حافظت على تعاليم المسيح زي ما استلموها البطاركه الاوائل من القديس مرقس بدون اي تغيير لغاية اللحظه دي .

كتب التاريخ بتقول ان الرهبنه في الاديره القبطيه كانت هدية مصر للعالم المسيحي كله .

دا معناه أن الرهبنه نشأت في مصر . مؤسس الرهبنه هو القديس انطونيوس ، الاب الروحي للرهبنه العالميه . الأنبا انطونيوس اتولد في مصر سنة ميتين وخمسين ميلاديه وعاش في الصحراء الشرقيه يعبد الله لغاية ما مات سنة تلت ميه سته وخمسين . فيه دير باسم الأنبا انطونيوس اتبنى في المكان اللي عاش فيه في الصحراء ، اتبنى في القرن الرابع الميلادي . الدير فيه مكتبه مليانه مخطوطات قبطيه نادره من العصور الأولى للمسيحيه .

صحروات مصر فيها اديره قبطيه كتيره أهمها دير الأنبا بولا جنب البحر الأحمر في الصحراء الشرقيه ، ودا اتبنى في القرن الرابع الميلادي وفيه مخطوطات قبطيه قيّمه . من اهم اديرة وادي النطرون في الصحراء الغربيه : دير ابو مقار ودير السريان ودير البراموس ودير انبا بشوي . فيه كمان دير مارمينا في مريوط جنب اسكندريه . اهم الاديره اللي في الصعيد هو دير

المحرق اللى اتبنى فى القرن الرابع الميلادى فى المكان اللى سكنت فيه العائله المقدسه . وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف باسم الدير الابيض .

ودلوقت عاوزين نعرف حاجه عن حياة الرهبان اللى فى أى دير من الاديره دى . طبعا كل دير فيه كنسيه أو أكتر . الرهبان بيقضوا معظم وقتهم فى الصلاه . الأوضه اللى بيعيش فيها الراهب فى عزلته عن العالم الخارجى منقطع للصلاه أسمها " القلّايه " . الراهب بيعتبر ان عليه واجب اساسى وهو الصلاه المستمره للمرضى والأرامل والايتام والفقراء والمحتاجين والمسافرين والزرع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره .

الرهبان بيعيشوا حياة تقشف بسيطه ومعظم وقتهم بيكونوا صايمين . الراهب طبعا مابيتجوزش ابدا . وعلى فكره بطريرك الأقباط الأرثوذكس فى مصر لازم يكون أصله راهب من الرهبان دول . ودى قاعده معمول بيها من مئات السنين فى الكنيسه القبطيه فى مصر . القسس اللى بيخدموا فى الكنايس دول لازم يكونوا متجوزين قبل ما يترسموا قسس .

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/ṛuwwaad ilfikr/

ittimsaal ilfiṛʕooni lilkaatib ilmaṣri biydull ʕala taqdiiṛ maṣr fʕaṣṛaha lfiṛʕooni lilfikr wissaqaafa wilkitaaba wilkuttaab .

maṣr fiḍlit markaz išʕaaʕ fikri lilʕaalam il?islaami kullu lʕiddit quṛuun , wilfaḍl fkida yirgaʕ liwguud il?azhaṛ . il?azhaṛ kaan luh ta?siiru kamaan ʕala nahḍit uṛuppa filʕuṣuuṛ ilwuṣṭa . masalan ʕali ibn ilhaysam ʕaalim iṭṭabiiʕa wibaṣaṛiyyaat , wilmu?arrix ilfaylasuuf ibn xalduun wiɣerhum min illi darasu fil?azhaṛ , wittargimit mụ?allafathum lilluɣa llatiniyya wiluɣaat tanya , kaan luhum asaṛ maʕṛuuf ʕala lfikr il?uṛuppi .

ṛaa?id innahḍa ssaqafiyya lħadiisa fmaṣr huwwa rifaaʕa ṛaafiʕ iṭṭahṭaawi lli twalad sanat alf wtumnu miyya wwaaħid , wimaat sanat alf wtumnu miyya talaata wsabʕiin . min ahamm aʕmaalu innu targim kutub faṛansaawi lilluɣa lʕaṛabiyya . wiṭṭahṭaawi kaan mudiir madrast il?alsun filqaahiṛa .

INTELLECTUAL PIONEERS

The Pharaonic statue of the Egyptian scribe testifies to Egypt's respect in the Pharaonic age for thought, culture, writing, and scribes.

Egypt has remained the center of intellectual dissemination for the Islamic world for many centuries, and the credit for this is due to Al-Azhar. Al-Azhar also had an influence on the European Renaissance in the Middle Ages. For example, Ali Ibn El-Haysam, the physicist and optician; and the historian and philosopher, Ibn Khaldun, and others who studied at Al-Azhar and whose writings were translated into Latin and other languages, had a well-known influence on European thought.

The pioneer of the modern Egyptian intellectual [cultural] movement was Rifaᶜa Raafiᶜ El-Tahtawi [1801-1873]. Among his most important works was his translation of French books into Arabic. Tahtawi was also the director of the School of Languages in Cairo.

ašhar̥ talamzit iṭṭahṭaawi kaan iššeex miħammad ʕabdu illi assar̥ filgiil illi baʕdu taʔsiir kibiir . talamzit iššeex miħammad ʕadbu kaan luhum ilfaḍl fʔinšaaʔ ilgamʕa lʔahliyya sanat alf wtusʕu miyya wtamanya .

šuʕar̥aaʔ wikuttaab maṣr finnuṣṣ ilʔawwal min ilqar̥n ilʕišriin humma lli qaadu lħar̥aka lfikriyya fmaṣr wilʕaalam lʕar̥abi . min ašhar̥hum aħmad šawʔi wħaafiẓ ibr̥ahiim fiššiʕr wṭaaha ħseen wilʕaʔʔaad filkitaaba .

dilwaʔt fiih ʕadad kibiir min ilkuttaab fimuxtalaf nawaaħi ssaqaafa wimuʔallafathum ittargimit lilluɣaat ilʔagnabiyya wimin ašhar̥hum tawfiiʔ ilħakiim winagiib maħfuuẓ .

ilgamiʕaat wimaktabatha , wilmaglis ilʔaʕla liriʕaayit ilfunuun wilʔadaab wilʕuluum ilʔigtimaʕiyya wɣeeru min ilhayʔaat winnawaadi ssaqafiyya byuʕtabar̥u dilwaʔt min ʕawaamil izdihaar̥ ilħar̥aka lfikriyya .

The most famous of Tahtawi's students was Sheikh Mohammad Abdu who influenced the following generation greatly. Sheikh Mohammad Abdu's students were responsible for the founding of the National University in 1908.

The poets and prose writers of Egypt in the first half of the twentieth century led the intellectual movement in Egypt and the Arab world. Among the most famous are Ahmad Shawqi and Hafiz Ibrahim in poetry and Taha Hussein and [Abbas Mahmoud] El-Aqqad in prose.

Presently there are a great number of authors in various aspects of the culture and their writings have been translated into foreign languages. Among the most famous of them are Tawfik El-Hakim and Naguib Mahfouz.

The universities and their libraries, the High Council for the Patronage of the Arts, Literature and Social Sciences, and other intellectual [cultural] organizations and clubs are now considered factors in the flourishing intellectual movement.

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رواد الفكـــــــــر

INTELLECTUAL PIONEERS

التمثال الفرعونى للكاتب المصرى بيدل على تقدير مصر فى عصرهـــا الفرعونى للفكر والثقافه والكتابه والكتّاب .

مصر فضلت مركز اشعاع فكرى للعالم الأسلامى كله لعدة قرون ، والفضل فى كدا يرجع لوجود الأزهر . الأزهر كان له تأثيره كمان على نهضة أوروبـــا فى العصور الوسطى . مثلا على ابن الهيثم عالم الطبيعه والبصريات والمؤرخ الفيلسوف ابن خلدون وغيرهم من اللى درسوا فى الأزهرواتّرجمت مؤلفاتهـــم للغه اللاتينيه ولغات تانيه ، كان لهم أثر معروف على الفكر الأوروبى .

رائد النهضه الثقافيه الحديثه فى مصر هو رفاعه رافع الطهطاوى (١٨٠١ ـ ١٨٧٣) . من أهم أعماله انه ترجم كتب فرنساوى للغه العربيـــه . والطهطاوى كان مدير مدرسة الالسن فى القاهره .

أشهر تلامذة الطهطاوى كان الشيخ محمد عبده اللى أثر فى الجيل اللى بعده تأثير كبير . تلامذة الشيخ محمد عبده كان لهم الفضل فى انشاء الجامعه الأهليه سنة الف وتسع ميه وتمانيه .

شعراء وكتّاب مصر فى النص الأول من القرن العشرين هم اللى قـــادوا الحركه الفكريه فى مصر والعالم العربى.من أشهرهم أحمد شوقى وحافظ ابراهيم فى الشعر وطه حسين والعقاد فى الكتابه .

دلوقت فيه عدد كبير من الكتّاب فى مختلف نواحى الثقافه ومؤلفاتهم اتّرجمت للّغات الأجنبيه ومن اشهرهم توفيق الحكيم ونجيب محفوظ .

الجامعات ومكتباتها ، والمجلس الأعلى لرعاية الفنون والآداب والعلوم الأجتماعيه وغيره من الهيئات والنوادى الثقافيه بيعتبروا دلوقت مـــــن عوامل ازدهار الحركه الفكريه .

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/innaqd filgaṛaayid/

CRITICISM IN THE NEWSPAPERS

kuttaab maṣr ʕala ʔadd ma biyħibbuuha biyantaqidu lʔawḍaaʕ illi mabtiʕgibhumš filmugtamaʕ ilmaṣri . ʕašaan kida tlaaʔi maqalaat kitiira filgaṛaayid fiiha naqd lħagaat mutaṛassiba filmugtamaʕ min ʕuhuud ilʔiħtilaal iṭṭawiila .

Egyptian writers, as much as they love her [Egypt], criticize the conditions which they do not like in Egyptian society. For this reason you find many articles in the newspapers criticizing things in the society left over from the long period of [foreign] occupation.

ħanaaxud ʕala sabiil ilmisaal maqaal likaatib maʕṛuuf*. ilmaqaal aṣlan maktuub billuɣa lʕaṛabiyya lfuṣħa wana ħalaxxaṣhulkum bilʕammiyya . ilkaatib biyʔuul :

"iħna bnizhaʔ bisuṛʕa . maʕandinaaš ṣabṛ ʕala lʔistimṛaaṛ . ilwaaħid minnina byibtidi mašṛuuʕ biħamaas wibaʕdeen tinxifiḍ daṛagit ħaṛaṛtu , wimaykammilš illi btadaah . wiʕašaan kida fiih mašṛuʕaat kitiira tħammisnalha wmašafitš innuuṛ .

As an example, let us take an article by a well-known writer. The article was originally written in Classical Arabic, and I will summarize it for you in the Colloquial. The writer says:*

"We get bored in a hurry. We have no patience to continue. One of us begins a project enthusiastically and then he cools off [loses interest] and doesn't complete what he started. For this reason there are many projects for which we had enthusiasm but which never saw the light of day.

"iħna ʕtamadna ktiir ʕala ɣerna . wkaan ɣerna da ya imma lʔagnabi lli muħtall bladna ya imma lħukuuma btaʕtu . ilħukuuma dilwaʔt hiyya ħna . wiʕašaan kida

"We have depended on others a great deal. These others were either the foreigner who occupied our country or his government. We are now the government.

laazim nityayyar . wilaazim niʕtimid ʕala anfusna wmanurhiqš ilħukuuma , wilaazim nitxallas min ʕuyubna ʕašaan ninhad bilbalad . wimanittihimš yerna liʔann ilmuttaham ilħaʔiiʔi huwwa ana winta ."

innaqd filgaraayid ilmasriyya sawaaʔ min ilkuttaab aw ilqurraaʔ biyatanaawal ayy wadʕ biyšufuuh yalat . wilmasʔuliin dilwaʔt byihtammu bkull naqd yizhar filgaraayid .

*aniis mansuur : ilʔahraam , talatiin abriil sanat alf wtusʕu miyya sitta wsabʕiin .

For this reason we must change. We must depend upon ourselves and not overburden the government and we must get rid of our faults in order to uplift the country. We must not accuse others for the real culprit is you and I."

Criticism in the Egyptian newspapers, whether from the writers or the readers deals with any condition which they see as wrong. The [government] authorities now take an interest in each criticism which appears in the newspaper.

*Anis Mansour: Al-Ahram, April 30, 1976.

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النقـــد فى الجرائـــد

CRITICISM IN THE PRESS

كتّاب مصر على قد مابيحبّوها بينتقدوا الأوضاع اللى ماتعجبهمش فى المجتمع المصرى . عشان كدا تلاقى مقالات كتيره فى الجرائد فيها نقد لحاجات مترسبه فى المجتمع من عهود الأحتلال الطويله .

حناخد على سبيل المثال مقال لكاتب معروف *. المقال أصلا مكتوب باللغه العربيه الفصحى وأنا حالخصه لكم بالعاميه . الكاتب بيقول :

" احنا بنزهق بسرعه . ماعندناش صبر على الأستمرار . الواحد منا بيبتدى مشروع بحماس وبعدين تنخفض درجة حرارته ، ومايكملش اللى ابتداه . وعشان كدا فيه مشروعات كتيره اتحمسنالها وما شافتش النور.

احنا اعتمدنا كتير على غيرنا . وكان غيرنا يا دا يا اما الأجنبى اللى محتل بلادنا يا اما الحكومه بتاعته . الحكومه دلوقت هى احنا . وعشان كدا لازم نتغيّر . ولازم نعتمد على أنفسنا وما نرهقش الحكومه . ولازم نتخلّص من عيوبنا عشان ننهض بالبلد وما نتّهمش غيرنا لأن المتهم الحقيقى هو أنا وانت " .

النقد فى الجرائد المصريه سواء من الكتّاب أو القراء بيتناول اى وضع بيشوفوه غلط . والمسؤولين دلوقت بيهتموا بكل نقد يظهر فى الجرائد .

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* انيس منصور : الاهرام ٣٠ ابريل ١٩٧٦ .

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/qiṣaṣ kifaaɦ/

fiih šaxṣiyyaat fitariix maṣr ilɦadiis , kaanit ɦayathum qiṣaṣ kifaaɦ witaṛaku asaṛ finnahḍa lfikriyya wilfanniyya . wdilwaʔt ɦanitkallim ʕan itneen minhum : ṭaaha ɦseen wiʔumm kalsuum .

ṭaaha ɦseen itwalad fiqaṛya fiṣṣiʕiid wifaqad baṣaṛu whuwwa ṭifl ṣγayyaṛ . ilʕaaha di ma - manaʕituuš min innu yidris filʔazhaṛ wiyaaxud minnu akbaṛ šahaada . wibaʕdeen ṛaaɦ biʕsa pariis widaras fissoṛbon wixad idduktoṛaah . wilamma rigiʕ maṣr itʕayyin mudarris filgamʕa ;

baʕd kida itʕayyin ʕamiid kulliyyit ilʔadaab , wibaʔa akbaṛ udabaaʔ maṣr wkaan biyulaqqab bilaqab "ʕamiid ilʔadab ilʕaṛabi ."

ʕaahit ṭaaha ɦseen ma - manaʕituuš min innu yibʔa waziir lilmaʕaarif sanat alf wtusʕu miyya wxamsiin . ṭaaha ɦseen

STORIES OF STRUGGLE

There are some personalities in the modern history of Egypt whose lives were stories of struggle and who have influenced intellectual and artistic development. At this time we will talk about two of them: Taha Hussein and Umm Kalthoum.

Taha Hussein was born in a village in Upper Egypt and lost his sight as a young child. This handicap did not prevent him from studying at Al-Azhar and earning the highest degree. After this he went on an educational mission to Paris and studied at the Sorbonne and earned the doctorate. When he returned to Egypt he was appointed a professor.

He was later appointed Dean of the Faculty of Arts, and became the greatest of Egyptian authors. He was nicknamed "the Dean of Arabic Literature."

Taha Hussein's handicap did not prevent him from becoming Minister of Education in 1950. It was Taha Hussein who imple-

huwwa lli naffiz siyaasit magganiyyit ittaʕliim ilʕaam wiʔaal inn ittaʕliim zayy ilmayya wilhawa , ħaʔʔ likull muwaaṭin . baʕd ma maat ṭaaha ħseen sanat alf wtusʕu miyya aṛbaʕa wsabʕiin ilħukuuma ʕaṛaḍit innaha tištiri beetu ʕašaan yibʔa matħaf lizzuwwaaṛ .

iššaxṣiyya ttanya hiyya umm kalsuum illi twaladit fiqaṛya ṣɣayyaṛa fiddilta min ʕeela faʔiira giddan , wimatʕallimitš fmadaaris liʔann abuuha makanš yiʔdaṛ yidfaʕ maṣariif ilmadrasa . umm kalsuum ʕallimit nafsaha lʔiraaya wilkitaaba , witʕallimit kaman faṛansaawi , wifaṛaḍit šaxṣiyyitha fʕaalam ilɣinaaʔ , wiʔaṣbaħit muṭribit maṣr ilʔuula wmuṭribit ilʕaalam ilʕaṛabi lmufaḍḍala . nagaaħ umm kalsuum wišuhṛitha xalla nnaas winnuqqaad yisammuuha "kawkab iššarʔ ."

šuhṛit umm kalsuum ʕumṛaha ma tħaʔʔaʔit liʔayy muɣanniya maṣriyya aw ʕaṛabiyya , wiʕašaan kida xadit aʕla lʔawsima winnayašiin min ṛuʔasaaʔ idduwal ilʕaṛabiyya .

umm kalsuum ɣannit filʕawaaṣim ilʕaṛabiyya wifʔuṛuppa , wiħafalatha nagaħit nagaaħ saaħiq . wafatha

mented the policy of free general education, and said that education, like water and air, is the right of every citizen. After Taha Hussein died in 1974 the government offered to buy his house in order to make it a museum for visitors.

The second personality is Umm Kalthoum, who was born in a small village in the Delta to a very poor family. She was not educated in schools because her father was unable to pay the school fees. Umm Kalthoum taught herself to read and write, and also learned French. She became famous in the world of singing and became the greatest Egyptian singer and the most popular singer in the Arab world. Umm Kalthoum's success and fame led the people and critics to call her "the Star of the East."

Umm Kalthoum's fame has never been equalled by any Egyptian or Arab [female] singer, and for this reason she received the highest honors and awards from the Arab heads of state.

Umm Kalthoum sang in the Arab capitals and in Europe and her concerts were overwhelmingly successful. Her death in

fifibr̥aayir sanat alf wtusʕu miyya xamsa wsabʕiin kaanit xusaar̥a kbiira lilmalayiin .	* * * * * *	*February, 1975 was a great loss to millions of people.*

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قصص كفاح

STORIES OF STRUGGLE

فيه شخصيات فى تاريخ مصر الحديث ، كانت حياتهم قصص كفاح . وتركوا أثر فى النهضه الفكريه والفنيه . ودلوقت حنتكلم عن اتنين منهم : طه حسين وأم كلثوم .

طه حسين اتولد فى قريه فى الصعيد وفقد بصره وهو طفل صغير . العاهه دى مامنعتوش من انه يدرس فى الأزهر وياخد منه اكبر شهاده . وبعدين راح بعثه باريس ودرس فى السربون وخد الدكتوراه ، ولما رجع مصر اتعيّن مدرس فى الجامعه .

بعد كدا اتعيّن عميد كلية الآداب ، وبقى اكبر ادباء مصر وكان بيلقّب بلقب " عميد الأدب العربى "

عاهة طه حسين مامنعتوش من انه يبقى وزير للمعارف سنة الف وتسع ميه وخمسين . طه حسين هو اللى نفّذ سياسة مجانية التعليم العام وقال ان التعليم زى الميه والهواء ، حق لكل مواطن . بعد ما مات طه حسين سنة الف وتسع ميه اربعه وسبعين الحكومه عرضت انها تشترى بيته عشان يبقى متحف للزوّار .

الشخصيه التانيه هى أم كلثوم اللى اتولدت فى قريه صغيره فى الدلتا من عيله فقيره جدا ، وما تعلّمتش فى مدارس لأن أبوها ماكانش يقدر يدفع مصاريف المدرسه .

أم كلثوم علّمت نفسها القرايه والكتابه ، واتعلمت كمان فرنساوى وفرضت شخصيتها فى عالم الغناء ، واصبحت مطربة مصر الاولى ومطربة العالم العربى المفضله . نجاح أم كلثوم وشهرتها خلّى الناس والنقّاد

يسموها " كوكب الشرق " .

شهرة أم كلثوم عمرها ما اتحققت لأى مغنيه مصريه أو عربيه ، وعشان كدا خدت أعلى الأوسمه والنياشين من رؤساء الدول العربيه .

أم كلثوم غنّت فى العواصم العربيه وفى اوروبا وحفلاتها نجحت نجاح ساحق . وفاتها فى فبراير سنة الف وتسع ميه خمسه وسبعين كانت خساره كبيره للملايين .

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/amiir iššuʕaraa?/

amiir iššuʕaraa? ilʕarab filʕaṣr ilħadiis huwwa ššaaʕir ilmaṣri aħmad šaw?i lli byuʕtabar̥ ʕimlaaq fiħar̥akit iššiʕr ilʕar̥abi fʕuṣuur̥u lmuxtalifa .

šaw?i huwwa lli daxxal ilmasr̥aħiyya ššiʕriyya fil?adab ilʕar̥abi lamma allif masr̥aħiyyit kilyupatr̥a sanat alf wtusʕu miyya tisʕa wʕišriin , wimasr̥aħiyyit magnuun layla baʕdaha bsanateen .

šaw?i itwalad filqaahir̥a sanat alf wtumnu miyya tamanya wsittiin witʕallim fimadrast ilħu?uu? wibaʕdeen lamma saafir biʕsa pariis daras ilqanuun wil?adab ilfar̥ansaawi . lamma rigiʕ maṣr ištaɣal fidwaan ilxideewi ʕabbaas ittaani lli kaan biyuħkum maṣr wa?taha .

lamma lingiliiz xalaʕu lxideewi min ʕala lʕar̥š filħar̥b ilʕaalamiyya l?uula šaw?i aʕlan walaa?u lilxideewi falingiliiz nafuuh li?aspanya . šaw?i ?aʕad fi?aspanya ṭuul muddit ilħar̥b wšaaf fiiha asaar̥ ilħaḍaar̥a lʕar̥abiyya wkatab fiiha qaṣaa?id r̥aa?iʕa .

THE PRINCE OF POETS

The prince of Arab poets in the modern period is the Egyptian poet Ahmad Shawqi who is considered a giant in the development of Arabic poetry in its various periods.

It was Shawqi who introduced lyric drama into Arabic literature when he wrote the play Cleopatra in 1929, and Magnun Layla [Layla and Magnun] two years later.

Shawqi was born in Cairo in 1868 and was educated in the School of Law, then went to Paris on an educational mission where he studied French law and literature. When he returned to Egypt he worked in the cabinet of Khedive Abbas II who ruled Egypt at that time.

When the British deposed the Khedive during W.W.I, Shawqi proclaimed his loyalty to the Khedive and the British exiled him to Spain. Shawqi stayed in Spain for the duration of the war and he saw there the influence of the Arab civilization and wrote beautiful poems about it.

ilqaṣaa?id illi katabha baʕd ma rigiʕ maṣr kaanit bitʕabbar ʕan amaal iššaʕb ilmaṣri waššuʕuub ilʕarabiyya fikfaḥha lil?istiqlaal . wilqaṣaa?id di kaan biyraddidha lmusaqqafiin wilmunaadiliin filʕaalam ilʕarabi kullu .

šaw?i katab kamaan qaṣaa?id ɣazal wiqaṣaa?id diiniyya w?aɣaani bilʕammiyya ɣannaaha ʕabd ilwahhaab wiɣannitha umm kalsuum . il?aɣaani di nnaas bitraddidha liɣaayit dilwa?t fkull makaan li?annuhum muʕgabiin bikalamha wibsalaasit maʕaniiha .

?abl wafaat šaw?i tʕamalit ḥafla filqaahira aʕlan fiiha šuʕaraa? maṣr wiššuʕaraa? ilʕarab mubayʕithum "imaarit iššiʕr" lišaw?i . wišaw?i biyuʕtabar amiir iššuʕaraa? wišaaʕir iššaʕb wilʕuruuba wil?islaam .

šaw?i maat sanat alf wtusʕu miyya tneen witalatiin , wibeetu dilwa?t matḥaf .

The poems which he wrote after returning to Egypt expressed the hopes of the Egyptian and Arab peoples in their struggle for independence. These poems were recited by the educated and the fighters [for independence] throughout the Arab world.

Shawqi also wrote love poems, religious poems and songs in the colloquial [Arabic] which were sung by Abd El-Wahhab and Umm Kalthoum. These songs are still repeated by people everywhere because they like their words and the clarity of their meaning.

Before Shawqi's death a party was given in Cairo at which the Egyptian and Arab poets acknowledged Shawqi as the "Prince of Poets." Shawqi is considered the Prince of Poets and the poet of the people and of Arabism and Islam.

Shawqi died in 1932, and his home is now a museum.

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امير الشعراء

PRINCE OF THE POETS

أمير الشعراء العرب فى العصر الحديث هو الشاعر المصري أحمد شوقى اللى بيعتبر عملاق فى حركة الشعر العربى فى عصوره المختلفه .

شوقى هو اللى دخّل المسرحيه الشعريه فى الأدب العربى لما ألّف مسرحيه كليوباتره سنة الف وتسع ميه تسعه وعشرين ، ومسرحية مجنون ليلى بعدها بسنتين .

شوقى اتولد فى القاهره سنة الف وتمن ميه تمانيه وستين واتعلّم فى مدرسة الحقوق وبعدين لما سافر بعثه باريس درس القانون والأدب الفرنساوى. لما رجع مصر اشتغل فى ديوان الخديو عباس التانى اللى كان بيحكم مصر وقتها .

لما الأنجليز خلعوا الخديو من على العرش فى الحرب العالميه الأولى شوقى اعلن ولاؤه للخديو فالانجليز نفوه لأسبانيا . شوقى قعد فى اسبانيا طول مدة الحرب وشاف فيها آثار الحضاره العربيه وكتب فيها قصائد رائعه .

القصائد اللى كتبها بعد ما رجع مصر كانت بتعبّر عن آمال الشعب المصرى والشعوب العربيه فى كفاحها للاستقلال . القصائد دى كان بيرددها المثقفين والمناضلين فى العالم العربى كله .

شوقى كتب كمان قصائد غزل وقصائد دينيه واغانى بالعاميه غنّاها عبد الوهاب وغنّتها أم كلثوم . الأغانى دى الناس بترددها لغاية دلوقت فى كل مكان لانهم معجبين بكلامها وبسلاسة معانيها .

قبل وفاته اتعملت حفله فى القاهره أعلن فيها شعراء مصر والشعراء العرب مبايعتهم " امارة الشعر " لشوقى . وشوقى بيعتبر أمير الشعراء وشاعر الشعب والعروبه والأسلام .

شوقى مات سنه الف وتسع ميه اتنين وتلاتين ، وبيته دلوقت متحـــف .

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/qiṣṣa šaʕbiyya:

ilɣina wilfaʔr̥

biyadd llaah/

A FOLK TALE

RICHES AND POVERTY COME FROM GOD ALONE [ARE IN HIS HANDS]

kaan yama kaan ya saada ya kir̥aam fiʔadiim izzamaan ṣulṭaan ʕaadil biyuħkum been innaas bilʕadl wiššafaʔa . wifyoom min ilʔayyam xar̥ag huwwa wwaziiru rakbiin ilʕar̥abiyya lħanṭuur̥ ʕašaan iṣṣulṭaan kaan ʕaawiz yišuuf ħalt innaas wizzaay ʕayšiin . fiššaariʕ illi war̥a lʔaṣr kaan fiih r̥aagil faʔiir wimiskiin ʔaaʕid biybiiʕ baṭaaṭa wkaanit huduumu mʔaṭṭaʕa wħaltu wiħša ʔawi , wkaan ʔaaʕid ganbu ibnu wbintu bar̥du labsiin huduum miʔaṭṭaʕa , wiwiššuhum aṣfar̥ wiħalithum wiħša min ilfaʔr̥ .

Once upon a time, good and noble people, a long time ago, there was a just Sultan who ruled the people with justice and compassion. One day he went out riding in the carriage with his minister, because the Sultan wished to see the condition of the people and how they were living. In the street behind the palace there was a poor, wretched man sitting, selling sweet potatoes and his garments were torn and his condition was very bad. Sitting beside him were his son and daughter, also wearing torn garments, and their faces were pale [yellow] and their condition was very bad because of their poverty.

iṣṣulṭaan lamma šafhum ṣiʕbu ʕaleeh giddan wiʔal lilʕar̥bagi "waʔʔaf hina ." wibaʕat ilwaziir bitaaʕu ʔallu "r̥uuħ indahli r̥r̥aagil da ." wilamma ga r̥r̥aagil saʔalu ṣṣultaan wiʔallu "inta btiksab kaam filyoom ?" wir̥r̥aagil ʔallu "ilħamdu lillaah , saʕaat ʔiršeen wisaʕaat talaata saaɣ ."

When the Sultan saw them, he felt very sorry for them and said to the driver, "Stop here." He sent his minister, saying to him, "Go call this man to me." When the man came the Sultan asked him, "How much do you earn per day?" The man told him, "Praise be to God, sometimes two,

wiṣṣulṭaan ʔallu "ʕandak awlaad ʔadd eeh ?" wiṛṛaagil ʔallu "sabʕa ." iṛṛaagil ṣiʕib ʕala ṣṣulṭaan xaaliṣ . wiṣṣulṭaan miši fħaalu wlamma rigiʕ ilʔaṣr ʔal lilwaziir "idbaħ xaṛuuf wibaʕd ma tišwiih iħšiih ṛuzz wħuṭṭ fwiṣṭ iṛṛuzz miit gineeh . biṭṭarii ʔa di ṛṛaagil da yaakul wiyitkisi huwwa wʔawlaadu ."

sometimes three piasters." The Sultan said, "How many children do you have?" The man said, "Seven." The Sultan felt very sorry for the man. Then the Sultan continued on his way, and when he returned to the palace he said to the minister, "Slaughter a sheep and after you roast it, stuff it with rice and put in the middle of the rice a hundred pounds. In this way the man and his children can eat and clothe themselves."

ilwaziir ʕamal zayy ma ʔallu ṣṣulṭaan . iṛṛaagil firiħ ʔawi lamma xad ilxaṛuuf . ħamad ṛabbina liʔannu kaan ʔaaʕid ṭuul innahaaṛ ʕala laħm baṭnu miskiin . ilħamdu lillaah gaalu aklu wʔakl mṛaatu wʔakl ʕyaalu . ilxaṛuuf kaan mašwi wriħtu ṭalʕa , ħaaga tgarri rriiʔ .

The minister did as the Sultan told him. The man was overjoyed when he received the lamb. He thanked God because he had gone hungry all day. Praise be to God, he [now] had food for himself, his wife and his children. The lamb was roasted and the aroma of it made his mouth water.

iṛṛaagil bitaaʕ ilbaṭaaṭa kaan ʔaaʕid gamb dukkaan naggaaṛ , ṛaagil ṣaaħib mazaag , laakin šarih , wiʔanaani wṭammaaʕ , ṛaagil ʕeenu farya mayimlahaaš illa tturaab . innaggaaṛ šamm riiħit ilxaṛuuf ilmašwi , wṭiliʕ baṛṛa dukkaanu , wšaaf bayyaaʕ ilbaṭaaṭa ʔaaʕid wilxaṛuuf ʔuddaamu ʔallu "eeh da ?" fabayyaaʕ ilbaṭaaṭa ʔallu

The sweet potato vendor was sitting beside a carpenter's shop. He [the carpenter] was a man of expensive tastes, gluttonous, selfish, greedy and insatiable. The carpenter smelled the aroma of the roast lamb and came out of his shop, and saw the sweet potato vender sitting with the roast lamb before him. He said to him,

"rizʔ ilʕiyaal baʕatulhum ṛabbina ." fannaggaaṛ ʔallu "ya ṛaagil baʔa humma ʕyaalak yifhamu lfarʔ been laħmit ilxaṛuuf ilmašwi wilfuul ilmidammis ? eeh ṛaʔyak ? taaxud fiih talaata gneeh ?" bayyaaʕ ilbaṭaaṭa fakkaṛ , wiʔaal linafsu "ṣaħiiħ ana aaxud ittalaata gneeh aštiri bxamsa saaɣ ʕeeš wibxamsa saaɣ fuul midammis , naakul kullina wniħmid ṛabbina wyifḍal maʕaaya tneen gineeh wtisʕiin ʔirš". ṛaaħ idda lxaṛuuf linnaggaaṛ . winnaggaaṛ ṛawwaħ ilbeet kal min ilxaṛuuf wiliʔi lmiit gineeh , ḍaṛabhum figeebu , wala miin šaaf wala miin diri .

"What's that?" The sweet potato vender replied, "God's blessing for the children." So the carpenter said to him, "My good man, your children don't know the difference between mutton and <u>fuul</u> [fava beans]. What do you think--will you take three pounds for it?" The sweet potato vender thought a bit , and said to himself, "It's true, if I take the three pounds and buy five piasters worth of bread and five piasters worth of <u>fuul</u>, we can all eat and praise God, and I'll still have two pounds and ninety piasters left." So he gave the lamb to the carpenter. The carpenter went home and ate some of the lamb and found the hundred pounds. He put them in his pocket, and no one saw him and no one knew.

baʕd usbuuʕ iṣṣulṭaan ʔaal lilwaziir "yaḷḷa biina nšuuf aħwaal innaas winmuṛṛ ʕala ṛṛaagil bayyaaʕ ilbaṭaaṭa lli waṛaana hina nšuuf eeh aħwaalu baʕd ma xad ilfiluus ." ṛaaħu wliʔyu ṛṛaagil ħaltu zayy ma hiyya matɣayyaṛitš . iṣṣulṭaan itʕaggib . ṛawwaħ ilbeet wibaʕat ilwaziir lirṛaagil ʔallu "taʕaala kallim maʕaali iṣṣulṭaan , ʕawzak ." ṛaaħ irṛaagil xad šiwaal ilbaṭaaṭa

After a week the Sultan said to the minister, "Let us go and see the condition of the people and pass by the man who sells sweet potatoes [who lives] behind us to see how he is, after receiving the money." They went and found the man in the same state - it had not changed at all. The Sultan was astonished. He went home and sent his minister to the man. The minister said [to the man], "Come, His

btaaʕu mʕaah wiṛaaħ ilʔaṣr .

iṣṣulṭaan ʔallu "ya ṛaagil ana šuftak ɣalbaan inta wiwlaadak wiħabbeet asaʕdak widdeetak miit gineeh . waddethum feen ?" iṛṛaagil ħakaalu lħikaaya faṣṣulṭaan ʔallu "ṭayyib illi faat maat . siibak min ilmaaḍi . taʕaala mʕaaya ." wixadu ʕala lxazna btaʕtu , xazna kbiira ʔawi , fataħhaalu wʔallu "xud illi nta ʕawzu , filuus , dahab , gawaahir . zayy ma nta ʕaawiz ." wiṣṣulṭaan ṭiliʕ baṛṛa lʔooḍa wsaabu . iṛṛaagil kabb ilbaṭaaṭa lli fiššiwaal wimala ššiwaal filuus widahab wigawaahir wiṛaaħ lisṣultaan baas ʕala iidu wʔallu "kattaṛ alf xeerak ya siidi ." wišaal iššiwaal ʕala kitfu wnizil ʕala ssalaalim bitaʕt ilʔaṣṛ faṛħaan biyɣanni wsaʕiid . wihuwwa naazil itkaʕbil fiʔawwil sillima . wiṛaaħ waaxid baaʔi ssalaalim kaṛṛ , wiššiwaal ittiʔiil iddaħṛag fooʔu . wiʔiʕ , wiṣil aaxir sillima dmaaɣu maksuuṛa ħittiteen wimuxxu mdašdiš widammu saayiħ . maat aḷḷaah yirħamu . la nafaʕitu lfiluus wala ddahab wala lgawaahir . ṣaħiiħ ilɣina wilfaʔṛ biyadd llaah . wituuta

Highness the Sultan wants to see you." The man took his sack of potatoes with him and went to the palace.

The Sultan said to him, "My good man, I saw you and your children [were] miserable and I wanted to help you, so I gave you a hundred pounds. What did you do with them?" The man told him the story and the Sultan said, "All right, what is done is done. Forget the past. Come with me." He took [the man] to his treasury, a very big treasury, opened it for him, and said, "Take what you want - money, gold, jewels Whatever you want." Then the Sultan went out of the room and left him. The man dumped the sweet potatoes out of his sack and filled it with money, gold and jewels and then went to the Sultan, and kissed his hand and said, "May God increase your prosperity a thousand fold, master." He put the sack over his shoulder and went down the stairs of the palace, joyful, singing and happy. When he was going down he stumbled on the first step, and he fell down the rest of the stairs, the heavy bag rolling on top of him. He fell, landing at the bottom of the stairs with his skull cracked

tuuta firɣit ilħadduuta .

and his brains crushed and his blood spilled. He died, God have mercy upon him. He didn't benefit from the money, the gold, or the jewels. It is true that riches and poverty come from the hand of God alone. And so the story ends.

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قصه شعبيـــــــــه

الغنى والفقر بيد اللــــــــــه

A FOLK TALE: RICHES AND POVERTY

COME FROM GOD ALONE [ARE IN HIS HANDS]

كان ياما كان ياساده ياكرام فى قديم الزمان سلطان عادل بيحكم بين الناس بالعدل والشفقه . وفى يوم من الأيام خرج هو ووزيــــره راكبين العربيه الحنطور عشان السلطان كان عاوز يشوف حالة الناس وازاى عايشين . فى الشارع اللى ورا القصر كان فيه راجل فقير ومسكيــــن قاعد بيبيع بطاطا وكانت هدومه مقطعه وحالته وحشه قوى ، وكان قاعــــد جنبه ابنه وبنته برضه لابسين هدوم مقطعه ، ووشهم أصفر وحالتهم وحشــــه من الفقر .

السلطان لما شافهم صعبوا عليه جدا . وقال للعربجى " وقّف هنا " . وبعت الوزير بتاعه قال له " روح انده لى الراجل دا . ولماجا الراجل سأله السلطان وقال له " انت بتكسب كام فى اليوم ؟ " والراجــل قال له " الحمد لله ، ساعات قرشين وساعات تلاته صاغ " والسلطان قال لــه " عندك أولاد قد ايه ؟ " والراجل قال له " سبعه ". الراجل صعب علــــى السلطان خالص . والسلطان مشى فى حاله ولما رجع القصر قال للوزير " ادبح خروف وبعد ما تشويه احشيه رز وحط فى وسط الرز مية جنيه . بالطريقــــه دى الراجل دا ياكل ويتكسى هو واولاده .

الوزير عمل زى ماقال له السلطان . الراجل فرح قوى لما خــــد الخروف . حمد ربنا لانه كان قاعد طول النهار على لحم بطنه مسكين . الحمد لله جاله أكله وأكل مراته وأكل عياله . الخروف كان مشوي وريحته طالعــــه

حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره وانانى وطماع ، راجل عينه فارغه ما يملاهاش الا التراب . النجار شم ريحة الخروف المشوى ، وطلع بره دكانه وشاف بياع البطاطا قاعد والخروف قدامه . قال له " ايه دا ؟ " فبياع البطاطا قال له " رزق العيال بعته لهم ربنا " . فالنجار قال له " ياراجل بقى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والفول المدمس ؟ ايه رأيك ؟ تاخد فيه تلاته جنيه ؟ " بياع البطاطا فكر ، وقال لنفسه " صحيح انا آخذ التلاته جنيه اشتري بخمسه صاغ عيش وبخمسه صاغ فول مدمس ، ناكل كلنا ونحمد ربنا ويفضل معايا اتنين جنيه وتسعين قرش " . راح ادا الخروف للنجار . والنجار روّح البيت كل من الخروف ولقى المية جنيه ، ضربهم فى جيبه ، ولا من شاف ولا من درى .

بعد اسبوع السلطان قال للوزير " يلاّ بينا نشوف أحوال الناس ونمرّ على الراجل بياع البطاطا اللى ورانا هنا نشوفايه أحواله بعد ماخد الفلوس " . راحوا ولقيوا الراجل حالته زي ماهى ما اتغيرتش . السلطان اتعجب . روّح البيت وبعت الوزير للراجل قال له " تعالى كلم معالى السلطان عاوزك " . راح الراجل خد شوال البطاطا بتاعه معاه وراح القصر .

السلطان قال له " ياراجل أنا شفتك غلبان انت واولادك وحبيت اساعدك واديتك مية جنيه . ودّيتهم فين ؟ " الراجل حكى له الحكايه فالسلطان قال له " طيب اللى فات مات . سيبك من الماضى . تعالى معاي " . وخده على الخزنه بتاعته ، خزنه كبيره قوى ، فتحهاله وقال له " خد اللى انت عاوزه ، فلوس ، دهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضه وسابه . الراجل كب البطاطه اللى فى الشوال وملى الشوال فلوس ودهب وجواهر وراح للسلطان باس على ايده وقال له " كتر الف خيرك ياسيدى " .

وشال الشوال على كتفه ونزل على السلالم بتاعت القصر فرحان بيغنى وسعيد . وهو نازل اتكعبل فى اول سلمه ، وراح واخد باقى السلالم كرّ ، والشوال التقيل اتدحرج فوقه . وقع ، وصل آخر سلمه دماغه مكسوره حتتين ومخه مدشدش ودمه سايح . مات الله يرحمه . لا نفعته الفلوس ، ولا الدهب ، ولا الجواهر . صحيح الغنى والفقر بيد الله ، وتوته توته فرغت الحدوته .

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/nukat maṣriyya/

EGYPTIAN JOKES

[1] ahlan wasahlan

ilbuliis ʔabaḍ ʕala talaata sakṛaniin ʕamalu xnaaʔa wxadhum ʕala lʔism .

iẓẓaabiṭ - inta smak eeh ?
ilʔawwal - ʕaṭiyya fanuus .

iẓẓaabiṭ - winta ?
ittaani - ʕali ʔandiil .
iẓẓaabiṭ - winta ?
ittaalit - ibṛahiim mašʕal .

iẓẓaabiṭ - ʕaal . da ntu nawwaṛtu lʔism .

[1] *Welcome*

The police arrested three drunks who were having a fight and took them to the police station.

Officer - *What's your name?*
First Drunk - *Atiya Fanus [Lantern].*
Officer - *And you?*
Second Drunk - *Ali Andil [Lamp].*
Officer - *And you?*
Third Drunk - *Ibrahim Mash^c^al [Torch].*
Officer - *Okay. You've lit up [honored] the station.*

[2] min aṛbaʕ talaaf sana

itneen ʕummaal biykallimu baʕḍ whumma byibnu lhaṛam ilʔakbar .

waaɦid - iɦna taʕbiin nafsina kida leeh ?

ittaani - ya axi ʕašaan issuyyaaɦ yinbisiṭu.

[2] *Four Thousand Years Ago*

Two workers are talking while building the Great Pyramid.

One - *Why are we working so hard [tiring ourselves out like this]?*
Two - *To make the tourists happy, friend.*

[3] amraaḍ iṣṣeef *

- ti?dar yaduktoor tilaxxaṣ lissaada lmušahidiin.. eeh amraaḍ iṣṣeef ?
- amraaḍ iṣṣeef hiyya : idduzintarya wittayfuud wiħumma ssanawiyya lʕamma .

[3] Summer Diseases *

- Doctor, can you summarize for the viewers... what are the summer diseases?
- The summer diseases are: dysentery, typhoid and the General Secondary School Examination fever.

* From Al-Ahram, May 7, 1976

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نكت مصريـــــــــــــــــــه

EGYPTIAN JOKES

(١) أهلا وسهلا :

البوليس قبض على تلاته سكرانين عملوا خناقه وخدهم على القسم •

الظابط — انت اسمك ايه ؟

الأول — عطيه فانوس •

الظابط — وانت ؟

التانى — علي قنديل •

الظابط — وانت ؟

التالت — ابراهيم مشعل •

الظابط — عال ـ دا انتم نورتوا القسم •

(٢) من ٤٠٠٠ سنه

اتنين عمّال بيكلموا بعض وهما بيبنوا الهرم الأكبر •

واحد — احنا تاعبين نفسنا كدا ليه ؟

التانى — يا اخى عشان السياح ينبسطوا •

(٣) من الاهرام، سبعه مايو سنة الف وتسعميه سته وسبعين .

الاهرام — ٧/٥/٧٦ - ٩



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/nida?aat ilbayyaʕiin/

ilbayyaʕiin fimaṣr imma byib?a ʕandunum dakakiin ṣuɣayyaṛa aw kibiira aw bayyaʕiin mutagawwiliin . ilbayyaʕiin illi fiddakakiin innaas ʕarfiin ilbuḍaaʕa lli ʕanduhum . yaʕni ʕarfiin humma biybiiʕu eeh . ilbayyaʕiin ilmutagawwiliin , widool muʕẓamhum fil?aħyaa? iššaʕbiyya wibiybiiʕu xuḍaaṛ wifakha , laazim yinaadu ʕala lbuḍaaʕa lli mʕaahum biṣoot murtafiʕ ʕalašaan innaas filbuyuut yismaʕuuhum wiyiʕṛafu humma biybiiʕu eeh wiyindahu ʕaleehum wiyištiru minhum . innida?aat bitaaʕit ilbayyaʕiin ilmutagawwiliin bitib?a ʕibaṛaat biyraddiduuha lbayyaʕiin dool min mi?aat issiniin wimabtitɣayyaṛš , wibtit?aal binaɣama xaṣṣa .

yaʕni masalan bayyaaʕ ilʕinab biynaadi ʕala lʕinab wiy?uul "ya gawaahir ya ʕinab ," wibayyaaʕ ilfigl biynaadi wy?uul "lubya ya figl lubya" aw "waraawir ya figl ," wibayyaaʕ iṭṭamaatim biy?uul "ward ya ṭamaaṭim" . ṭabʕan niḷaaħiẓ hina inn ilbayyaaʕ biyistaʕmil ṣifaat biyiwṣif biiha lxuḍaaṛ wilfakha

VENDORS' CALLS

Vendors in Egypt either have large or small stores, or are roving vendors. People know the goods of the vendors who have stores. That is, they know what they [the vendors] are selling. The roving vendors, most of whom work in the popular districts and sell vegetables and fruit, must call out what goods they have in a loud voice so that the people in the houses hear them and know what they are selling, and can call to them and buy from them. The calls of the roving vendors are expressions which these vendors have repeated for hundreds of years and which don't change, and are uttered with a special intonation.

That means, for example, the grape vendor calls out his grapes, saying, "Jewels, grapes" ["My grapes are like jewels."] and the radish vendor calls "Beans, radishes, beans" ["My radishes are as crisp as beans."] or "My radishes are tender." The tomato seller says "Roses, tomatoes." ["My tomatoes are

lli biybiʕha . saʕaat ilbayyaaʕ biyinsib ilfakha l?aḥsan balad aw makaan biyizraʕha zayy masalan "ya fayyuumi ya ʕinab" aw "il?aṣab iṣṣiʕiidi" aw "ilʕads il?isnaawi ."

like roses."] Of course, we notice here that the vendor uses adjectives [metaphors] to describe the vegetables and fruits he is selling. Sometimes the vendor attributes the fruits to the best town or place where they are grown [the town where the best fruit is grown] , like "Fayyoumi grapes" or "Siʕidi sugar cane" or "Isnaawi lentils."

ilbayyaʕiin ilmutagawwiliin qismeen : qism biyduuṛ fiššaariʕ wiḥaaṭiṭ ilxuḍaaṛ bitaaʕu ʕala ʕaṛabiyya , wida laazim tinzillu ʕašaan tištiri minnu , wilqism ittaani šaayil ḥagtu fimšanna aw ?uffa ʕala ṛaasu wda tindah ʕaleeh yiṭlaʕ lak liyaayit ʕandak .

The roving vendors are of two groups: one group walks the streets with their vegetables on a cart, and you have to go down to them to buy from them, and the other group carry their goods in a basket on their heads, and you call to them and they come up to your door.

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نداءات البياعين

VENDORS' CALLS

البياعين فى مصر اما بيبقى عندهم دكاكين صغيره أو كبيره أو بياعين متجولين . البياعين اللى فى الدكاكين الناس عارفين البضاعه اللى عندهم . يعنى عارفين هم بيبيعوا ايه . البياعين المتجولين ، ودول معظمهم فى الأحياء الشعبيه وبيبيعوا خضار وفاكهه ، لازم ينادوا على البضاعه اللى معاهم بصوت مرتفع علشان الناس فى البيوت يسمعوهم ويعرفوا هم بيبيعوا ايه وينده وا عليهم ويشتروا منهم . النداءات بتاعت البياعين المتجولين بتبقى عبارات بيرددها البياعين دول من مئات السنين وما بتتغيرش وبتتقال بنغمه خاصه .

يعنى مثلا بياع العنب بينادى على العنب ويقول " ياجواهر ياعنب "، وبياع الفجل بينادى ويقول " لوبيا يافجل لوبيا " أو " وراور يافجل " وبياع الطماطم بيقول " ورد ياطماطم ".طبعا نلاحظ هنا أن البياع بيستعمل صفات بيوصف بها الخضار والفاكهه اللى بيبيعها . ساعات البياع بينسب الفاكهه لأحسن بلد أو مكان بيزرعها زي مثلا " يافيومى ياعنب " أو " القصب الصعيدى" أو " العدس الأسناوى " .

البياعين المتجولين قسمين : قسم بيدور فى الشارع وحاطط الخضار بتاعه على عربيه ، ودا لازم تنزل له عشان تشترى منه . والقسم التانى شايل حاجته فى مشنه أو قفه على راسه ودا تنده عليه يطلع لك لغاية عندك.

***

/ʕibaṛaat šaaʔiʕa/

winta fmaṣr tismaʕ ʕibaṛaat biyṛaddiduuha nnaas fimunasabaat kitiira , ʕibaṛaat liɦa dalalitha wbitʕabbaṛ ʕan ṭabʕ iššaʕb ilmaṣri .

tikuun ʔalʔaan ʕala ɦaaga masalan fatismaʕ innaas yiʔuluulak "ittikil ʕala ḷḷaah," aw "xalli ttikaalak ʕala ḷḷaah," aw "ʔuul ya ṛabb," aw "matxafš aḷḷaah kariim," "ṛabbina kbiir ," aw "matxafš ṛabbak yustuṛ ," "biʔizn illaah mawḍuuʕak ɦayintihi ʕala xeer," aw "in šaaʔ aḷḷaah mawḍuuʕak ɦayintihi ʕala xeer ." ilʕibaṛaat di tiwarriik ʔadd eeh innaas bitiʕtimid ʕala ḷḷaah wiʔinn zikr ism aḷḷaah fitadbiir ɦayaat ilʔinsaan muhimm giddan .

ism aḷḷaah biyuzkaṛ fiʕibaṛaat kitiira tanya min baab idduʕaaʔ zayy masalan "aḷḷaah yixalliik ," "aḷḷaah yiddiik iṣṣiɦɦa," "aḷḷaah yixalliilak awlaadak ," "aḷḷaah yirzuʔak ," "aḷḷaah yiftaɦ ʕaleek," "ṛabbina

COMMON EXPRESSIONS

When you are in Egypt you will hear phrases which are repeated by people on many occasions, phrases which have their own significance and express the nature of the Egyptian people.

If you are worried about something, for example, you hear people say to you, "Depend on God" or "Put your faith in God," or "Call upon God," or "Don't worry, God is gracious," or "God is great," or "Don't worry, [your] God will provide," or "God willing, [both biʔizn illaah *and* ʔin shaaʔ allaah*] your problem will end well." These phrases show you to what extent people depend upon God and that the mention of the name of God is very important in directing a person's life.*

The name of God is mentioned in many other phrases in the way of invocation [supplication], like "May God keep you," "May God grant you health," "May God keep your children [for you]," "May God provide for you," "May

yiftaħha fwiššak ," "ṛabbina yʕalli maratbak.," wiɣerha .

God grant you success," "May God open [the way] before you," "May God raise your position," and others.

lamma tzuuṛ innaas tismaʕ ʕibaṛaat taṛħiib zayy "nawwaṛt betna" wiṛṛadd ʕaleeħa "minawwaṛ biʔaṣħaabu," aw "aḷḷaah yinawwaṛ ʕaleek." aw "šaṛṛaftina" wiṛṛadd ʕaleeha "aḷḷaah yišaṛṛaf miʔdaaṛak." aw "anistina" wiṛṛadd ʕaleeha "aḷḷaah yiʔansak."

When you visit people you hear phrases of welcome such as "You have lit our house" and the reply to this is "It is lit by its owners." Or "May God light for you your way," or "You have honored us" and the reply is "May God honor you." Or "You have entertained us" and the reply is "May God accompany [entertain] you."

fiih ʕibaṛaat bitustaʕmal fimunasabaat xaṣṣa yaʕni masalan lamma waaħid yiħlaʔ tiʔullu "naʕiiman" wihuwwa yrudd yʔuul "anʕama ḷḷahu ʕaleek ." wilamma waaħid yišṛab fingaal ʔahwa masalan , baʕd ma yxaḷḷaṣ tiʔullu "haniyyan" wiṛṛadd ʕaleeha "aḷḷaah yihanniik ."

There are some phrases which are used on particular occasions, like, for example, when someone shaves or gets his hair cut you say to him "Blessings," and he replies saying "May God bless you." When one drinks a cup of coffee, for example, after he finishes you say to him, "May it do you much good," and the reply is "May God give you happiness."

***

عبارات شائعــــــــــــــــــــه

COMMON EXPRESSIONS

وانت فى مصر تسمع عبارات بيرددوها الناس فى مناسبات كتيــــــره ، عبارات لها دلالتها وبتعبر عن طبع الشعب المصرى .

تكون قلقان على حاجه مثلا فتسمع الناس يقولوا لك " اتكل على الله " أو " خلى اتكالك على الله " أو " قول يارب " أو "ماتخافش الله كريم "، " ربنا كبير" أو "ماتخافش ربك يستر " " باذن الله موضوعك حينتهى علــــى خير " أو " ان شاء الله موضوعك حينتهى على خير " . العبارات دى توريـــك قد ايه الناس بتعتمد على الله وان ذكر اسم الله فى تدبير حياة الأنسان مهم جدا .

اسم الله بيذكر فى عبارات كتيره تانيه من باب الدعاء زى مثــلا : " الله يخليك " ، " الله يديك الصحه " ، " الله يخلى لك اولادك " ، "الله يرزقك " ، "الله يفتح عليك " ، "ربنا يفتحها فى وشك " ، " ربنا يعلـــــى مراتبك " وغيرها .

لما تزور ناس تسمع عبارات ترحيب زى : " نورت بيتنا " والـــــرد عليها " منور باصحابه " ، أو " الله ينور عليك " أو " شرفتنا " والـــرد عليها " الله يشرف مقدارك " أو " آنستنا " والرد عليها " الله يؤانسك ".

فيه عبارات بتستعمل فى مناسبات خاصه يعنى مثلا لما واحد يحلـــق تقول له " نعيما " وهو يرد ويقول " انعم الله عليك " ولما واحد يشـــرب فنجال قهوه مثلا ، بعد ما يخلص تقول له " هنيا " والرد عليها " اللـــه يهنيك " .

***

/maʕlihš !/

fiih suyyaaħ biyzuuṛu maṣr limuddit usbuʕeen aw talaata wimabyistaxdimuuš wihumma hnaak illa lluɣa lʔingiliziyya wibyirgaʕu bladhum miš ʕarfiin kilma waħda bilʕaṛabi . laakin yanduṛ inn waaħid minhum maykunš simiʕ wiʕirif kilmit maʕlihš [maʕlišš] .

ilkilma di btustaxdam fimaṣr ktiir giddan fiħadiis innaas kull yoom wifmunasabaat mutaʕaddida , wibitxalli ssaayiħ yiħtaaṛ fifahm maʕnaaha lħaʔiiʔi .

maʕlihš [maʕlišš] muštaqqa min ʕibaaṛa billuɣa lʕaṛabiyya lfuṣħa wihiyya "ma ʕalayhi šayʔ ." wilʕibaaṛa di maʕnaaha inn iššaxṣ illi bnitkallim ʕaleeh maʕamalš ħaaga tistaħaʔʔ ilmuʔaxza . wʕašaan kida kilmit maʕlihš bititʔaal fimuʕẓam ilʔaħyaan littaʕbiir ʕan ilmaʕna da . yaʕni ykuun waaħid biyištiki min taṣaṛṛufaat waaħid taani , tʔuum tiʔullu "maʕlihš , samħu lmaṛṛa di ." wisaʕaat tikuun iššakwa min waḍʕ miš min šaxṣ wibaṛḍu tʔullu "maʕlihš ,

NEVER MIND!

Some tourists visit Egypt for two or three weeks and use only English while they are there, and return to their countries not knowing a single word of Arabic. But it is rare that one of them has not heard or learned the word "maʕlish". [never mind!].

This word is used very frequently in Egypt in people's daily speech, and on a variety of occasions, which makes the tourist confused as to its real meaning.

"Maʕlish" is derived from a phrase in Classical Arabic, "ma ʕalayhi šayʔ" ["There is nothing against him."] This phrase means that the person we are talking about has not done anything which deserves blame. For this reason, the word "maʕlish" is usually said to express this meaning. That is, when a person is complaining about another person's behavior, you say to him, "maʕlish [never mind], forgive him this time." Sometimes the complaint is about

istaħmil" wiyib?a hina maʕnaaha "mayhimmakš ," aw "matihtammiš ." wi?aħyaanan bitit?aal fiʕbaarit ṛagaa? zayy "maʕlihš , ʕašan xaṭri ."

kilmit maʕlihš min kutṛ istixdamha ba?it maʕaniiha ktiira wibtitwa??af ʕala lmunasba lli btustaʕmal fiiha , wilʕibaaṛa lli btustaxdam fiiha .

ya taṛa fhimtu maʕnaaha ? iza kuntu mafhimtuuš yib?a "maʕlihš ."

a situation, not a person, and again you say "maʕlish [never mind], be patient," and here its meaning is "Don't let it bother you," or "Don't worry." Sometimes it is said in a phrase of request like "maʕlish, [do it] for my sake."

The meanings of the word "maʕlish", due to its frequent use have grown in number, and depend upon the occasion and the expression in which it [the word] is used.

I wonder if you understand its meaning? If not, then never mind [maʕlish].

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معلهـــــــــــش !

NEVER MIND!

فيه سيّاح بيزوروا مصر لمدة اسبوعين أو تلاته ومابيستخدموش وهـــم هناك الا اللغه الأنجليزيه وبيرجعوا بلادهم مش عارفين كلمه واحده بالعربى. لكن يندر أن واحد منهم مايكونش سمع وعرف كلمة معلهش.

الكلمه دى بتستخدم فى مصر كتير جدا فى حديث الناس كل يوم ، وفـــى مناسبات متعدده ، وبتخلّى السايح يحتار فى فهم معناها الحقيقى .

معلهش مشتقه من عباره باللغه العربيه الفصحى وهى "ما عليه شئ".

والعباره دى معناها ان الشخص اللى بنتكلم عليه ماعملش حاجه تستحـــق المؤاخذه وعشان كدا كلمة معلهش بتتقال فى معظم الأحيان للتعبير عـــن المعنى دا . يعنى يكون واحد بيشتكى من تصرفات واحد تانى ، تقوم تقـول له " معلهش ، سامحه المره دى " . وساعات تكون الشكوى من وضع مش من شخص وبرضه تقول له " معلهش ، استحمل " ويبقى هنا معناها " مايهمكش " أو "مـــا تهتمش" . واحيانا بتتقال فى عبارة رجاء ، زى " معلهش ، عشان خاطرى ".

كلمة معلهش من كتر استخدامها بقت معانيها كتيره وبتتوقف علـــى المناسبه اللى بتستعمل فيها والعباره اللى بتستخدم فيها..

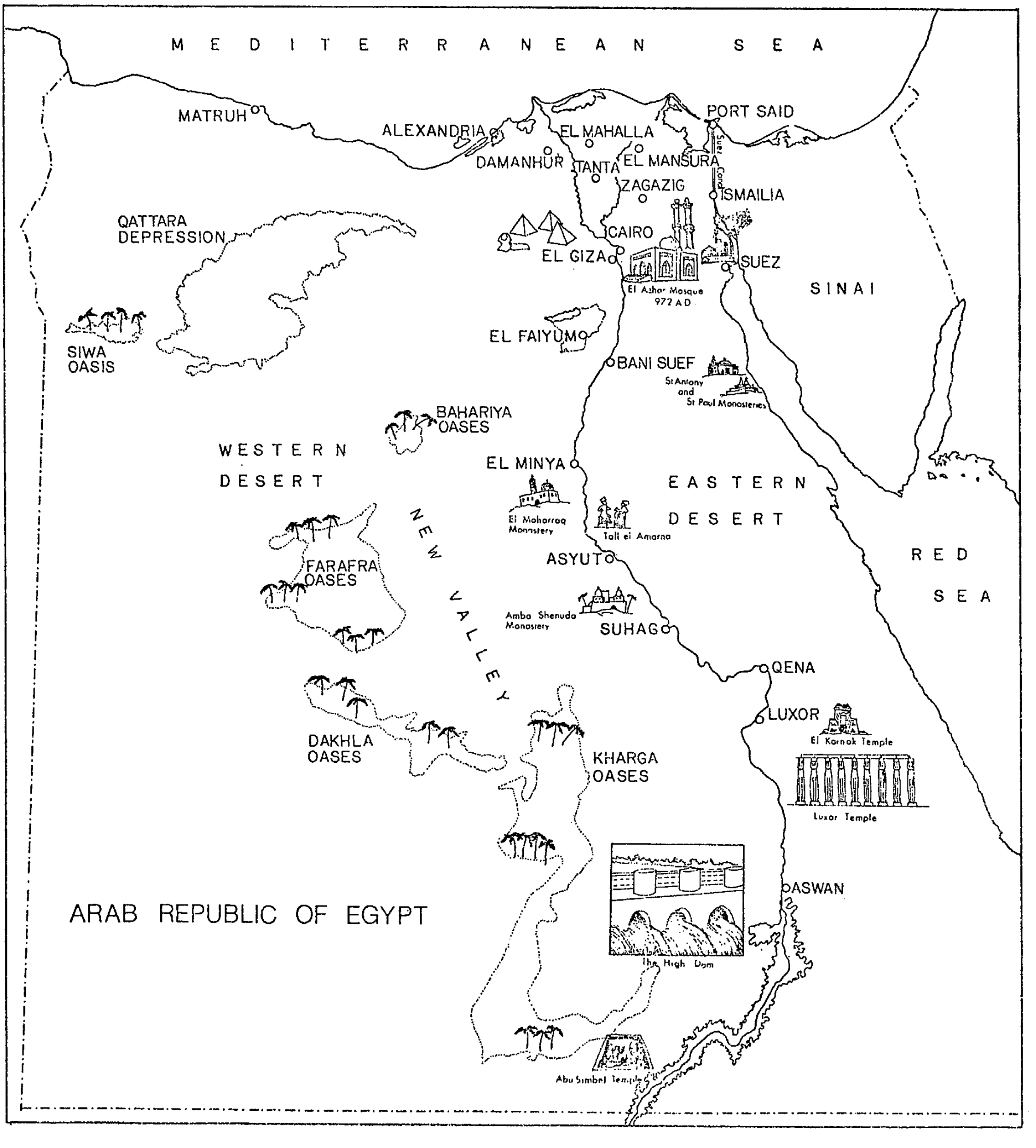
ياترى فهمتوا معناها ؟ اذا كنتوا مافهمتوش يبقى " معلهش " .

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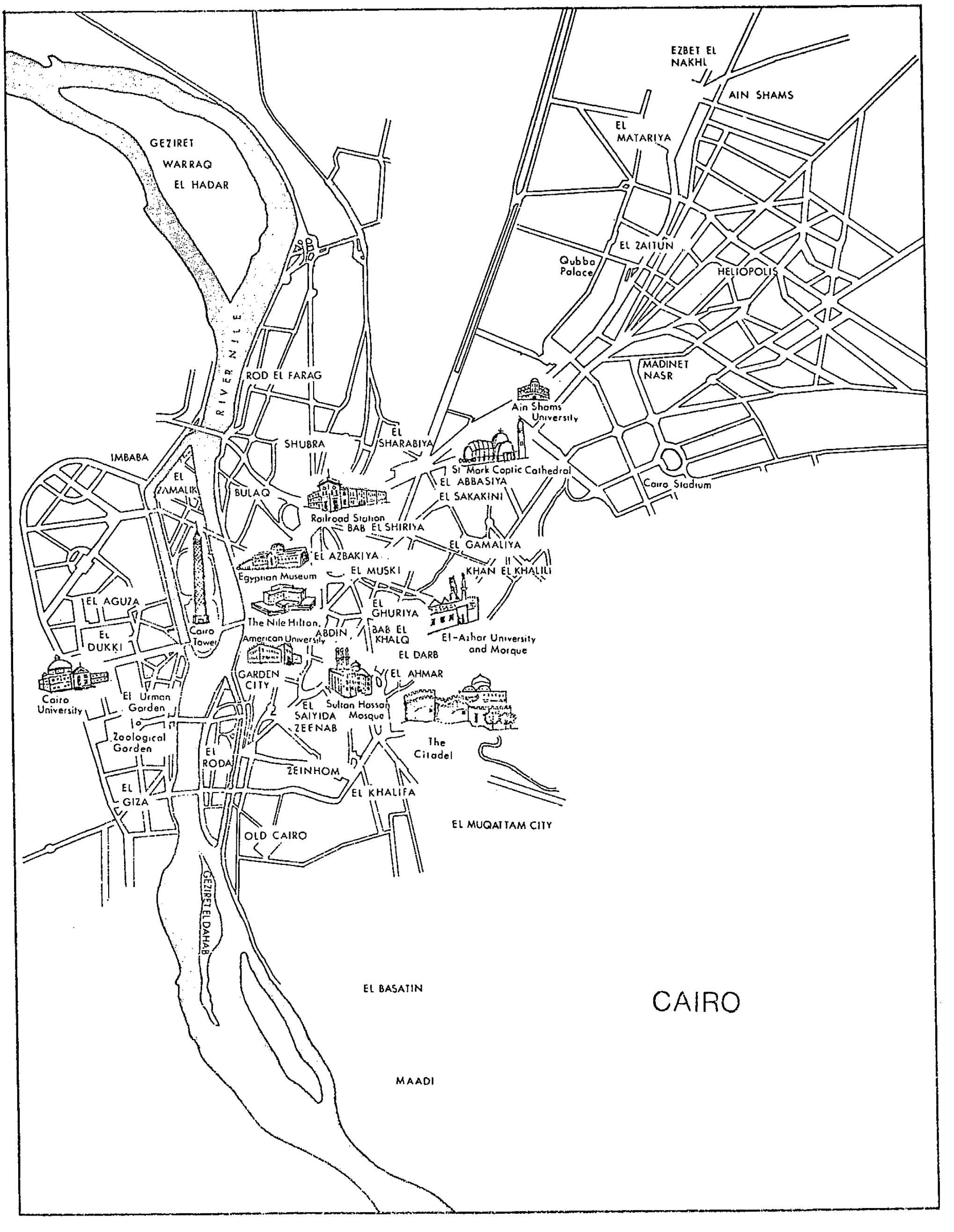
PART THREE

APPENDIX

1 - MAP OF EGYPT



2 - MAP OF CAIRO



3 - EGYPTIAN CURRENCY

(a) <u>*Basic Monetary Units*</u>

<u>gineeh</u> (ilgineeh ilmaṣri) = miit ʔirš	*pound (Egyptian) = 100 piasters*
<u>ʔirš</u> (ʔirš saay) = ʕašṛa malliim	*piastre = 10 millimes*

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(b) <u>*Paper Currency issued by*</u>
<u>/ilbank ilmarkazi/</u>
<u>*"Central Bank"*</u>

ʕišriin gineeh	*20 pounds*
ʕašṛa gneeh	*10 pounds*
xamsa gneeh	*5 pounds*
gineeh	*1 pound*
xamsiin ʔirš	*50 piasters*
xamsa wʕišriin ʔirš	*25 piasters*

***

(c) <u>*Paper Currency issued by*</u>
<u>/ilxazaana lmaṣriyya/</u>
<u>*"Egyptian Treasury"*</u>

ʕašṛa saay	*10 piasters*
xamsa saay	*5 piasters*

***

(d) *Coins issued by /ilxazaana lmaṣriyya/*

ʕašṛa saaɣ	*10 piasters*
xamsa saaɣ	*5 piasters*
ʔiršeen saaɣ	*2 piasters*
ʔirš saaɣ	*1 piaster*
taʕriifa (= xamsa malliim)	*1/2 piaster (= 5 millimes)*
nikla	*2 millimes*
malliim	*millime*

***

NOTE ON EGYPTIAN CURRENCY

In counting money in Egypt, the word used to express "piaster" changes as follows:

1 piaster	/ʔirš/ *or* /ʔirš saaɣ/
2 piasters	/ʔiršeen/ *or* /ʔiršeen saaɣ/
3 piasters	/talaata saaɣ/

This system continues up to

10 piasters	/ʕašṛa saaɣ/

After ten, a new system appears:

11 piasters	/ḥidaašaṛ ʔirš/

This new system continues for each number which ends with 11 to 99.

Examples:	*88 piasters*	/tamanya wtamaniin ʔirš/
	118 piasters	/miyya wtamanṭaašaṛ ʔirš/
but:	*108 piasters*	/gineeh witamanya saaɣ/

Prices over a pound are expressed either in so many hundreds of piasters, or in pounds plus piasters.

Examples:	*108 piasters*	/gineeh witamanya saaɣ/
	857 piasters	/tamanya gneeh wisabʕà wxamsiin ʔirš/

Other expressions of prices that you may hear in Egypt include: /riyaal/ *"twenty piasters,"* /bariiza/ *"ten piasters,"* /šilin/ *"five piasters,"* /nuṣṣ fṛank/ *"two piasters,"* /xamsa taʕriifa/ *"two-and-one-half piasters,"* and /talaata taʕriifa/ *"one-and-one-half piasters,"*

*** *** ***

4 - TEMPERATURE NORMS IN EGYPT IN CENTIGRADE DEGREES
AVERAGE MINIMUM AND MAXIMUM TEMPERATURES

City	January	February	March	April	May	June
	Min.-Max.	Min.-Max	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	8.6-19.1	9.3-20.7	11.3-23.0	13.9-28.2	17.4-32.4	17.9-34.5
Alexandria	9.3-18.3	9.7-19.2	11.2-21.0	13.5-23.6	16.7-25.5	20.2-28.2
Luxor	5.4-22.9	6.8-25.5	10.7-29.0	15.6-34.8	20.7-39.4	22.5-40.7
Aswan	9.5-24.2	10.6-26.5	14.0-30.6	15.2-35.6	23.5-40.3	25.1-41.9

	July	August	September	October	November	December
	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.	Min.-Max.
Cairo	21.5-35.4	21.6-34.8	19.9-32.3	17.8-29.8	13.9-25.1	10.4-20.7
Alexandria	22.7-29.6	22.9-30.4	21.3-29.4	17.8-27.7	14.8-24.4	11.2-20.4
Luxor	23.7-40.8	23.5-41.0	21.5-32.9	17.7-35.1	12.3-28.9	7.9-25.0
Aswan	26.1-41.9	25.4-40.6	24.0-41.0	21.7-37.5	16.5-31.4	13.2-26.5

NOTE:

1. To convert from Centigrade (C°) to Fahrenheit (F°):
   C° = F° minus 32 and divided by 1.8

2. The average temperature in F° for Cairo is:

Spring	Summer	Fall	Winter
low-high	low-high	low-high	low-high
51-94°	67-96°	49-89°	45-76°

*** *** ***

5 - CALENDARS USED IN EGYPT

(a) *Western* /ilmiiladiyya/ " الميلاديه "

yanaayir	*January*	يناير
fibṛaayir	*February*	فبراير
maaris	*March*	مارس
abriil	*April*	ابريل
maayu	*May*	مايو
yunyu	*June*	يونيو
yulyu	*July*	يوليو
aɣuṣṭuṣ	*August*	اغسطس
sibtambir	*September*	سبتمبر
oktobaṛ	*October*	اكتوبر
nuvambir	*November*	نوفمبر
disimbir	*December*	ديسمبر

(b) *Hegira* "Islamic"* /ilhigriyya/ " الهجريه "

muɦaṛṛam	*Muharram*	محرّم
ṣafaṛ	*Safar*	صفر
ṛabiiʕ il?awwal	*Rabi' Al-Awwal* (*Rabia I*)	ربيع الاول
ṛabiiʕ ittaani	*Rabi' Al-Thani* (*Rabia II*)	ربيع التانى
gumaada l?awwal	*Jumada Al-Awwal* (*Jumada I*)	جمادى الاول
gumaada ttaani	*Jumada Al-Thani* (*Jumada II*)	جمادى التانى
ṛagab	*Rajab*	رجب
šaʕbaan	*Sha'ban*	شعبان
ṛamaḍaan	*Ramadan*	رمضان
šawwaal	*Shawwal*	شوّال
zulqiʕda	*Dhu Al-Qi'da* (*Zulqida*)	ذو القعده
zulɦigga	*Dhu Al-Higga* (*Zulhijja*)	ذو الحجّه

**An Islamic month is twenty-nine or thirty days; the Hegira year is three hundred and fifty-four days.*

(c) Coptic* /il?ibṭiyya/

/tuut/	*Toot*	توت
/baaba/	*Babeh*	بابه
/hatuuṛ/	*Hatoor*	هاتور
/kiyaak/	*Kiyahk*	كيهك
/ṭuuba/	*Toobeth*	طوبه
/amšiir/	*Amsheer*	امشير
/baṛamhaat/	*Baramhat*	برمهات
/baramuuda/	*Barmoodeh*	برموده
/bašans/	*Bashens*	بشنس
/ba?uuna/	*Ba-ooneh*	بؤونه
/abiib/	*Ebeeb*	ابيب
/misṛa/	*Misra*	مسرى
/nasii?/**	*Nesee*	نسىء

**A Coptic month is thirty days; the Coptic year is three hundred and sixty-five or three hundred and sixty-six days.*

***Nasi is five or six days.*

*** *** ***

6 - WEIGHTS AND MEASUREMENTS

(a) *Weights*

ṭinn = alf kiilu gṛaam	*ton = 1000 kilograms*
kiilu = alf gṛaam	*kilogram = 1000 grams*

***

(b) *Gram - Pound Equivalents*

1 gram = *.03527 oz.* /wiʔiyya/

1 kilogram = *2.2 lbs.* /ṛaṭl/

***

(c) *Units of Length and Distance* /ilʔaṭwaal/

kiilu mitr = alf mitr	*kilometer 1000 meters*
mitr = miit santimitr	*meter = 100 centimeters*
santimitr = ʕašṛa millimitr	*centimeter = 10 millimeters*

***

(d) Meter - Yard Equivalents

1 kilometer	=	0.62 mile /miil/
1 meter	=	39.37 inches /buuṣa /
1 centimeter	=	0.3937 inches

***

(e) Land Measures /ilmisaaɦa /

feddan /faddaan/	=	4,200.833 square meters /mitr muṛabbaʕ/
square meter	=	1000 square centimeters /santimitr muṛabbaʕ/
kerate /ʔiṛaat/	=	175.0235 square meters
hectare /hiktaaṛ/	=	10,000 square meters

***

(f) Dry Measures

ardab "ardeb"	=	198 liters
weeba	=	1/6 ardeb
keela	=	1/12 ardeb
ṛubʕ ~ ṛubʕa	=	1/24 ardeb
malwa	=	1/48 ardeb
ʔadaɦ	=	1/96 ardeb

*** *** ***

7 - RECIPES

All recipes are taken from Uṣul El-Tahy (Principles of Cooking) by Nazira Niqula and Bahiya Osman, Cairo, Egypt, 1957 (893 pages). The following recipes are taken from pages 328, 330, and 719 respectively. Photocopies of the original recipes as they appear in the book are included here (pp. 383-384) to show the reader what an Egyptian cookbook looks like. Liberal translations of the recipes are given here. Note that (a) the recipes are written in Classical Arabic; (b) the /uqqa/ in Classical Arabic, pronounced /wi??a/ in Colloquial Egyptian "oke" is a weight that is no longer in use. It equals 2 3/4 pounds; (c) /qadaħ/ in Classical Arabic, pronounced /?adaħ/ in Colloquial Egyptian, is a measure of approximately four cups.

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i - Falafil or /ṭaʕmiyya/

INGREDIENTS:

1/4 ʔadaḥ (1 cup) crushed fava beans
2 medium onions
salt, cumin, coriander, red pepper
1/4 to 1/2 head of garlic
a little parsley, dill, and green onions
sesame seeds
oil (enough to fry falafil in)
pinch of baking soda

DIRECTIONS:

1. Clean the beans and soak for 12 hours, then rinse and drain.
2. Wash the greens, peel the onions and garlic and chop together, coarsely.
3. Mix all the ingredients and grind finely in a meat grinder (twice).
4. Add the seasonings and adjust the salt; add a pinch of bicarbonate of soda <u>or</u> leave the mixture to leaven for 15 minutes.
5. Wet hands with water and form into patties; put some sesame seeds on the surface.
6. Fry in the oil; serve warm, garnished with parsley.

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ii - Stewed Fava Beans or /fuul midammis/

DIRECTIONS:

1. Choose good dry white fava beans. Clean carefully (of foreign matter) and wash well.
2. Place in a pot and add a small amount of yellow lentils.
3. Fill the pot to 3/4 full with water and cover well.
4. Place in a slow oven or over low heat for 8 - 10 hours.
5. Leave the pot to cool slightly before opening.
6. Serve with oil and lemon.

***

iii - Semolina Cake or /basbuusa/

INGREDIENTS:

1/2 uqqa (1 lb. 6 oz.) semolina flour
1/2 uqqa (1 lb. 6 oz.) powdered sugar
a little water
1/2 pound (1 cup) shortening

Syrup:

1/4 uqqa (11 oz.) sugar
1 1/2 cups of water
a little lemon juice and rose water
1/8 uqqa (5 1/2 oz.) shelled almonds for garnish

DIRECTIONS:

1. Add the sugar to the semolina flour and add a little water to form thick dough; add 1/4 pound (1/2 cup) cooled, melted shortening.
2. Grease a nine-inch pan with shortening and spread the dough evenly. Cut into diamond shapes.
3. Put a shelled almond in the center of each piece and leave to leaven for half an hour.
4. Make a syrup with the sugar, water, and lemon juice and boil for ten minutes removing the foam, then remove from the heat and add the rest of the shortening.
5. Place the cake in a medium oven until done and brown on the surface. Remove from the oven and immediately pour the cold syrup over it. Cool and serve.

***

i - *Falafil* الطعمية

المقادير:

¼ قدح فول مدشوش	½ ¼ رأس ثوم	سمسم
٢ بصلتان متوسطتان	قليل من المقدونس والشبت	زيت كاف للقلي
ملح. كمون. كسبرة. شطة	والبصل الأخضر	ذرة من بيكر بونات الصوديوم

الطريقة:

١ — ينظف الفول وينقع مدة ١٢ ساعة (وقد يستعمل الفول النابت) ثم يغسل من ماء النقيع ويصفى .

٢ — تغسل الخضر ويقشر البصل والثوم ويخرط الجميع غليظاً .

٣ — تخلط جميع المقادير بعضها ببعض وتفرى فى مفراة اللحم الناعمة مرتين ، وقد تدق إذا احتاج الأمر.

٤ — تضاف إليها التوابل ويضبط ملحها ، وقد يضاف إليها ذرة من البيكر بونات أو تترك لتتخمر مدة ½ ساعة .

٥ — تقطع الطعمية وتساوى ويوضع على سطحها قليل من السمسم ، ويستعان على ذلك ببل اليد بقليل من الماء .

٦ — تقلى فى الزيت وتقدم ساخنة بعد تجميلها بالمقدونس .

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ii - *Fava Beans* عمل الفول المدمس

١ — يختار الفول الجاف الأبيض الجيد النوع. وينقى باحتراس ثم يغسل جيداً .

٢ — يوضع فى قدر ويضاف إليه قليل جداً من العدس الأصفر . إذا أريد .

٣ — تملأ القدر بالماء لثلاثة أرباعه ثم تغطى القدر جيداً ويربط الغطاء أو يلحم بالعجينة .

٤ — توضع فى فرن هادىء مدة تتراوح بين ٨ — ١٠ ساعات .

٥ — تترك القدر حتى تهدأ حرارتها قبل فتحها . خوفاً من انفجار البخار المكتوم داخل القدر . يقدم الفول مع الزيت والليمون أو السمن.

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iii - Semolina Cake البسبوسة

المقادير :

$\frac{1}{2}$ أقة من دقيق السميذ (سميط) .	$\frac{1}{4}$ أقة سكر	شراب
$\frac{1}{2}$ أقة من سكر سنترفيش	$\frac{3}{4}$ رطل ماء (كوب ونصف)	شراب
قليل من المـاء	قليل من عصير الليمون وماء ورد	شراب
$\frac{1}{2}$ رطل سمن	$\frac{1}{8}$ أقة لوز مقشور للتجميل	

الطريقة :

١ — يضاف السكر للسميذ و يعجن بقليل من الماء حتى تتكون عجينة يابسة و يضاف إليها $\frac{1}{4}$ رطل من سمن سائح بارد .

٢ — تدهن صينية قطرها ٢٥ س م تقريباً بالسمن وتفرد بها العجينة وتساوى تماما ثم تقطع إلى معينات تعرف بالسامبوسكة .

٣ — يوضع بوسط كل قطعة لوزة مقشورة وتترك البسبوسة مدة $\frac{1}{2}$ ساعة .

٤ — يعمل شراب من السكر والمـاء وعصير الليمون ، و يغلى مدة ١٠ دقائق مع نزع الريم ثم يرفع من فوق النار و يضاف إليه باقى مقدار السمن .

٥ — ترج البسبوسة فى فرن متوسط وتترك حتى تنضج و يحمر وجهها و بمجرد خروجها من الفرن تسقى بالشراب وهو بارد . تبرد ثم تقدم .

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8 - RADIO AND TELEVISION PROGRAMS

الجمعة ١٦ ابريل ١٩٧٦

برامج التليفزيون

القناة الاولى ⑤

١٠ صباحا الافتتاح والقرآن الكريم ١٠ر١٠ عرض البرامج ١٥ر١٠ سينما الاطفال ٥ر١١ مناجاة ٢٠ر١١ اغانى دينية ٣٠ر١١ شعائر صلاة الجمعة ٤٥ر١٢ عالم الحيوان ١٠ر١ مجلة الشباب ٤٠ر١ عالم السيرك ٣٥ر٢ موجز الانباء ٤٠ر٢ اغنية ٥٠ر٢ مباراة كرة القدم بين فريقى الزمالك والمحلة ٤٥ر٤ منوعات ٥ ايام وليالى ٣٠ر٥ تحقيق بالكاميرا ٦ نشرة الاخبار ١٥ر٦ مجلة المرأة ٤٥ر٦ حلقة اجنبية ١٥ر٧ نافذة على العالم ٢٥ر٧ نور على نور ٢٠ر٨ عزيزى المشاهد ٩ الاخبار ١٥ر٩ برنامج اخبارى ٣٠ر٩ مع رحلة الرئيس ١٥ر١٠ فيلم السهرة ٥ر١٢ بطاقة ملونة ١٥ر١٢ آخر الانباء ٣٠ر١٢ القرآن الكريم ٣٥ر١٢ ختام .

القناة الثانية ⑨

٥ مساء : الافتتاح والقرآن الكريم ١٠ر٥ عرض البرامج ١٢ر٥ حلقة اجنبية طويلة ٦ عالم البحار ٣٠ر٦ هدى الله ٧ الاخبار بالفرنسية ١٥ر٧ عصر العلم ٨ احداث ٢٤ ساعة ٢٥ر٨ شخصيات ٣٠ر٨ مشاهد والوان ٩ آفاق عربية ٣٠ر٩ الاخبار بالانجليزية ٤٥ر٩ بكرة .. وبعده ١٥ر١٠ انتقام من تسجيلات التليفزيون ٢٠ر١١ مناجاة ٢٥ر١١ فى رحاب القرآن ٥٠ر١١ ختام

برامج الاذاعة

من : البرنامج العام

٣٥ر٧ طريق السلامة ٤٥ر٧ كلمتين وبس ٨ نشرة الاخبار ٣٠ر٨ همسة عتاب ٤٥ر٨ اخبار خفيفة ١٥ر٩ الى ربات البيوت ٥ر١٠ حديث الاطفال ٣٠ر١٠ ما يطلبه المستمعون ٢٥ر١١ شعائر صلاة الجمعة ٣٥ر١٢ انغام من بلدنا ١ الغلط فين ٣٠ر١ على الناصية ٢ مع الشباب ٤٠ر٤ رسائل المستمعين ٣٠ر٥ اوائل الطلبة ٦ المرأة العاملة ١٥ر٧ التعليق على مباريات الدورى العام ٨ القرآن الكريم ٥ر١٠ العالم على الهواء ٣٠ر١٠ لغتنا الجميلة ٤٥ر١١ الميكروفون مع

من : صوت العرب

٥ر١٢ ذلك الكتاب ١٥ر١٢ مع الله ١ المسلسلة ٢ اللقاء المفتوح ٣٠ر٥ الصباحية ٧ الجزيرة العربية ٤٥ر٨ رسائل خالدة ٩ الوطن الكبير ٣٠ر٩ مجلة الرياضة ٥٠ر١٠ العالم اليوم ٣٠ر١١ برنامج الحان ١٢ر١ مجلة المنوعات

من : الشرق الاوسط

٢٥ر٣ الشارع الغربى ٣٠ر٤ جوابات ملونة ٦ر٥ القانون صريح ٣٠ر٥ للصغار فقط ٤٥ر٥ شباب على طول ٦ر٦ المسلسلة ١٥ر٧ روضة الاطفال ٥٠ر٨ راى على الهواء ٣٠ر٨ تذكرة نجاح ٤٥ر٩ عيون الميكرفون ٦ر١١ الليل والفن

من : الشعب

٢٥ر٥ خمسة فرفشة ٤٥ر٥ ياسمينات ٦ نادى الاطفال ٢٦ر٦ عيادة الشعب ٤٥ر٦ مع الابطال ٧ ابو لمعة المصرى ٣٠ر٧ نشرة الخدمات ٩ القرآن الكريم ١٠ السيرة الهلالية

اذاعة وتليفزيون

رحلة الرئيس .. والشباب

☐ حول انجازات رحلة الرئيس السادات يقدم خيرى فؤاد حلقة [مع الشباب] ٣ عصر اليوم من برنامج الاذاعة العام .

على الناصية من : ألمانيا

☐ لقاءات مع المبعوثين المصريين فى المانيا غ. سجلها على فايق زغلول فى برنامج [على الناصية] الذى يذاع من البرنامج العام على مدى ساعة من ٣٠ر١ بعد ظهر اليوم . القاءات تتضمن رسائل من المبعوثين لاسرهم .

آفاق عربية : حول : لبنان

☐ حول الملتقى الاسلامى الدول غير المنحازة فى تونس، وعلاقة الاسلام بالتنمية الاقتصادية والاجتماعية ، يتحدث يحيى ابو بكر رئيس الادارة العامة للاعلام بالجامعة العربية وابو سيف راضى مدير ادارتها فى برنامج [آفاق عربية] الذى تقدمه زينب المنعم الليلة على القناة الثانية كما يتضمن البرنامج الذى يعده محمد عبد الغنى ويخرجه سيد حسين ، دعوة الى كل القوى فى لبنان للحفاظ على الوحدة الوطنية من خلال قصيدتين الشاعر نزار قبانى ، عبدالحميد زقزوق .

تحقيق بالكاميرا !
عن : زراعة الكلى

☐ عملية زراعة الكلى تمت فى مستشفى المنصورة الجامعى يعرضها برنامج [تحقيق بالكاميرا] الذى يعده رمزى نصر وتقدمه سامية شرابى مساء اليوم على القناة الاولى . كما يعرض البرنامج احدث اختراع للمكفوفين : عيون الكترونية يبصرون بها



تحية : بطلة السهرة

الفيلم ، أنا وأمى

☐ تقدم القناة الاولى فى سهرتها الليلة فيلم [انا وأمى] الذى تقاسما بطولته : تحية كاريوكا ورشدى اباظة .

المباراة : الزمالك والمحلة

☐ مباراة الزمالك والمحلة فى الدورى العام لكرة القدم تنقلها القناة الاولى على الهواء بعد ظهر اليوم .

فصل من مسرحية [مدرسة المشاغبين]

☐ يقدم البرنامج المفتوح الذى تقدمه اذاعة ركن السودان من الثانية بعد الظهر اليوم ، فصلا من مسرحية [مدرسة المشاغبين] وينقل على الهواء الشوط الاول من مباراة الزمالك والمحلة . كما يتضمن البرنامج لقاء مع : محيى الدين عثمان مدرب كرة القدم فى نادى الهلال السودانى الذى سيتحدث عن الدورى العام فى السودان واللقاء المرتقب بين ناديى الهلال والمريخ ، كما يتحدث عن الدورى المصرى واحسن اللاعبين المصريين ، كما يستضيف مصطفى سمعان الذى يعد البرنامج ويقدمه شاعر الشباب : احمد رامى الذى سيلقى قصيدة عن حفيدته رانيا ، ولقاء مع عبد الوهاب الذى سيحكى قصة لقائه الاول بالدكتور طه حسين فى لبنان ، ولاعب الكره السودانى كمال سيماوى الذى يعالج فى القاهرة

الميكروفون مع : عز الدين فرج

☐ تستضيف هدى المجيمى عز الدين فرج مدير هيئة مياه القاهرة فى برنامج [الميكرفون مع] ٤٥ر١١ الليلة من البرنامج العام .

Radio and Television Programs taken from Al-Ahram: Friday, April 16, 1976

الاهرام - ٧٦/٤/١٦

صلاة الجمعة من : دسوق

☐ تنقل اذاعة البرنامج العام ومحطة القرآن الكريم صلاة الجمعة من مسجد سيدى ابراهيم الدسوقى . سيتلو القرآن الشيخ عبد العاطى ناصف ويلقى الخطبة الشيخ سيد عبد الباقى وموضوعها : [دور التضامن فى تقدم الامم وعزة الشعوب] .

الاسلام والعقل

☐ يستضيف احمد فراج فى برنامجه [نور على نور] الليلة على القناة الاولى فضيلة الشيخ د. عبد الرحمن بيصار فى حديث من : الاسلام والعقل .

من البرنامج الموسيقى

☐ يقدم البرنامج الموسيقى ١٠٫٣٠ صباح اليوم ، [كونشرتو رقم ٢] لشوبان، ثم [السيمفونية الرابعة] لمالرو ، ومن ٥ مساء [سوناتا من مقام دو كبير] لموتسارت ، و ٧ مساء [الحب الساحر] موسيقى دى فايا ، و ٩ مساء [الكونشرتو رقم ١ لبروخ ، ثم [السيمفونية السادسة] لشوبرت .

السيارات : حديث : سهرة الجمعة

☐ يستضيف فهمى عمر فى برنامجه [سهرة الجمعة] ١١ الليلة من اذاعة الشعب د. عادل جزارين رئيس مجلس ادارة شركة النصر للسيارات فى حديث حول صناعة السيارات يقول فيه ان السيارة لم تعد من الكماليات ولكنها ضرورية ، كما يتحدث عن الانتاج الضخم للسيارات مستقبلا فى مصر .

من ابوللو الى المكوك

☐ تذاع [المجلة العلمية] من القناة ٩ فى موعدها الجديد ابتداء من ٧٫١٥ مساء اليوم ، وتشمل حديثا علميا مع رائد الفضاء ستيوارت روسا من رحلات ابوللو الى القمر ورحلات مكوك الفضاء . يخرج البرنامج محمد على وفاروق سليمان .
فى المجلة ايضا لقطات من انجازات العلم التكنولوجيا فى عدة مجالات .

مواقيت الصلاة

الظهر : الساعة : ١١٫٥٥
العصر : الساعة : ٣٫٣٠
المغرب : الساعة : ٦٫٢٣
العشاء : الساعة : ٧٫٤٤
الفجر : الساعة : ٣٫٥٦
الشروق: الساعة : ٥٫٢٨

حالة الجو اليوم

طقس خماسينى جاف مترب شديد الحرارة والرياح اغلبها جنوبية غربية نشطة تشتد احيانا وتظهر السحب المتوسطة والعالية هذا ومن المنتظر ان تنكسر حدة هذه الموجه تدريجيا بعد الظهر .

درجات الحرارة امس واليوم

القاهرة	٣٩	١٥	٢٦	١٩
الاسكندرية	٢٤	١٢	٢٢	١٥
مطروح	٠٠	٠٠	٢٧	١٣
بور سعيد	٠٠	٠٠	٣٠	١٦
المنيا	٣٠	٠٠	٢٨	١٨
اسيوط	٢٩	١٧	٤٠	١٩
الاقصر	٤٢	٢١	٤٤	٢٢
اسوان	٤٣	٢٢	٤٤	٢٤
السوادى	٤٠	٠٠	٤٣	١٩
الغردقة	٢٧	٢٠	٢٤	٢٠

العلوم الانسانية : و : قضايا المجتمع

☐ عن : العلوم الاجتماعية وقضايا المجتمع المصرى ، يتحدث د. عاطف غيث رئيس قسم الانتاج بجامعة الاسكندرية فى برنامج [العلوم الانسانية] الذى تقدمه امانى قنديل ١١٫٣٥ الليلة من برنامج الاذاعة الثانى

اسطوانات صوت القاهرة تقدم :

ام كلثوم فى اروع ادوارها القديمة
تلحين : الموسيقار زكريا احمد

● مين اللى قال — ابتسام الزهر — ياقلبى كان مالك — امتى الهوى — عادت ليالى الهنا — ماكانش ظنى — آه ياسلام — باللى تشتكى م الهوى .

مسجلة على شريط كاسيت

مختارات غنائية :

☐ من الشعب : تغنى ام كلثوم [اغدا القاك ؟] للشاعر السودانى الهادى آدم وتلحين عبد الوهاب ١١٫٢٥ مساء .

Radio and Television Programs of April 16, 1976 (continued)

9 - CHRONOLOGY

PREHISTORY:

Lower, Middle and Upper Paleolithic I	before 10,000 B.C.
Upper Paleolithic II and Mesolithic	10,000 - 5000 B.C.
Neolithic	5000 - 4000 B.C.
Chalcolithic and Predynastic	4000 - 3200 B.C.

EARLY DYNASTIC PERIOD:

First Dynasty	begins 3200 B.C.
Second Dynasty	2980 - 2780 B.C.

OLD KINGDOM:

Third Dynasty	2780 - 2680 B.C.
Fourth Dynasty	2680 - 2560 B.C.
Fifth and Sixth Dynasties	2560 - 2280 B.C.

FIRST INTERMEDIATE PERIOD:

Seventh through Tenth Dynasties	2280 - 2050 B.C.

MIDDLE KINGDOM:

Eleventh and Twelfth Dynasties	2134 - 1778 B.C.

SECOND INTERMEDIATE PERIOD:

Thirteenth and Fourteenth Dynasties	1778 - 1594 B.C.
Fifteenth through Seventeenth Dynasties (The Hyksos Period)	1680 - 1567 B.C.

NEW KINGDOM:

Eighteenth Dynasty	1567 - 1320 B.C.
Nineteenth Dynasty	1320 - 1200 B.C.
Twentieth Dynasty	1200 - 1090 B.C.

LATE PERIOD:

Twenty-first Dynasty	1090 - 950 B.C.
Twenty-sixth Dynasty	663 - 525 B.C.
PTOLEMAIC PERIOD	332 - 30 B.C.
ROMAN PERIOD	30 B.C. - 395 A.D.
BYZANTINE PERIOD	395 - 640 A.D.

THE MIDDLE AGES:

Amr Ibn El-Aas in Egypt	640 A.D.
Ṭulunids	868 - 905 A.D.
Ikhshids	935 - 969 A.D.
Fatimids	969 - 1171 A.D.
Ayoubids	1171 - 1250 A.D.
Mamelukes	1250 - 1517 A.D.

MODERN HISTORY:

Ottoman conquest of Egypt	1517 A.D.
Napoleon in Egypt	1798 A.D.
Mohammad Ali	1805 - 1848 A.D.
Abbas Hilmi I	1848 - 1854 A.D.
Said	1854 - 1863 A.D.
Ismail	1863 - 1879 A.D.
Tawfiq	1879 - 1892 A.D.
The Revolution under Orabi	1881 - 1882 A.D.
Alexandria bombarded by the British Fleet; British occupation of Egypt begins	1882 A.D.
Abbas Hilmi II	1892 - 1914 A.D.
Hussein Kamil	1914 - 1917 A.D.
Ahmed Fuād	1917 - 1936 A.D.
Popular uprising against the British occupation; deportation of Saad Zaghloul from Egypt	1919 A.D.
King Farouk	1936 - 1952 A.D.
Egyptian Revolution	July 23, 1952
Republic of Egypt	June 18, 1953

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10 - GLOSSARY OF NAMES, PLACES, AND CULTURAL TERMS OCCURRING IN THE BOOK

The alphabetical order of transcription in which the Arabic words appear is as follows:

ʔ a b d ḍ f g h ḥ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʕ ɣ

ʔaasim amiin	*Qasim Amin ("liberator of women")*	قاسم امين
ʔallaaya	*monk's cell*	قلّايه
ʔaṣr ilgawhaṛa	*Gawhara Palace (palace inside Citadel)*	قصر الجوهره
ʔaṭaayif	*special pancake pastry for Ramadan*	قطايف
abu maʔaaṛ	*Abu Makar Monastery*	دير ابومقار
abu simbil	*Abu Simbel (ancient temple)*	معبد ابوسنبل
abu sirga	*Abu Sirga Church (Coptic church in Old Cairo)*	كنيسة ابوسرجه
abu zeed ilhilaali	*Abu Zayd El-Hilali (hero of folk tales)*	ابوزيد الهلالى
aḥmad šawʔi	*Ahmad Shawqi (Egyptian poet)*	احمدشوقى
anba bšooy	*Abba Bishoy Monastery*	دير انبا بشوى
anba šnuuda	*Abba Shenouda Monastery*	دير انبا شنوده
asyuuṭ	*Asyut (city in Upper Egypt)*	اسيوط
aṣwaan	*Aswan (city in Upper Egypt)*	اسوان
baʔlaawa	*baklava (pastry made of puff strudel dough, dessert)*	بقلاوه
bamya	*bamya (okra)*	باميه
bank maṣr	*Bank Misr (bank)*	بنك مصر

basbuusa	*basbusa (semolina cake) (dessert)*	بسبوسه
bawwaab	*bawwab (doorman)*	بوّاب
bulaa?	*Bulaq (quarter in Cairo)*	بولاق
butagaaz	*butagaz (butane gas; gas stove)*	بوتاجاز
daada	*dada (nanny, nursemaid)*	دادا
daaṛ ilkutub	*Dar El-Kutub (National Public Library)*	دار الكتب
dimyaaṭ	*Damietta (city in Delta)*	دمياط
faddaan	*feddan (Egyptian land measure; acre)*	فدّان
falaafil	*falafil (fried bean patties)*	فلافل
faṛaḥ	*wedding*	فرح
fatta	*fatta (bread and rice soup)*	فتّه
fisiix	*fisikh (salted fish)*	فسيخ
fuul midammis	*fuul (fava beans)*	فول مدمّس
gawhaṛ iṣṣiqilli	*Gawhar El-Siqilli (Fatimid conqueror of Egypt and founder of Al-Azhar)*	جوهر الصقلّى
higriyya	*Hegira (A.H.; in the year of Hegira; Islamic year)*	هجريه
ḥilwaan	*Helwan (suburb of Cairo)*	حلوان
ibn ṭuloon	*Ibn Touloun Mosque*	جامع ابن طولون
iggiiza ~ ilgiiza	*Giza (city near Cairo)*	الجيزه
il?abbaari	*El-Qabbari (quarter in Alexandria)*	القبارى
il?ahli	*El-Ahli (sporting club)*	النادى الاهلى
il?ahṛaam	*Al-Ahram (pyramids; newspaper)*	الاهرام
il?aṣr ilʕeeni	*Kasr El-Eni (street in Cairo; medical school)*	القصر العينى
il?azbakiyya	*The Azbakiyya (Gardens) (quarter in Cairo)*	الازبكيه
il?azhaṛ	*Al-Azhar (Mosque and University 972 A.D.)*	الازهر
il?ikliil	*Coptic wedding ceremony*	الاكليل

ilbaṛamoos	*Baramos Monastery*	دير البراموس
ilfaggaala	*El-Faggala (quarter in Cairo)*	الفجّاله
ilfatḥa	*the Fatiha (opening Sura of the Qur'an)*	سورة الفاتحه
ilfiṭaaṛ	*meal which breaks fast during Ramadan*	الافطار (الفطار)
ilkaṛnak	*Karnak (ancient temple)*	الكرنك
(ilkiniisa) ilmiʕallaʔa	*El-Moallaqa, Hanging Church (Coptic Church in Old Cairo)*	الكنيسه المعلّقه
ilmaḥalla lkubṛa	*El-Mahalla El-Kubra (city in Delta)*	المحلّه الكبرى
ilmaʕmuuṛa	*Maamoura (beach in Alexandria)*	المعموره
ilmiḥarraʔ	*El-Miharraq Monastery*	دير المحرّق
ilmugammaʕ	*the Mugamma building (government central office building)*	(مبنى) المجمّع
ilmuski	*the Muski (quarter in Cairo)*	الموسكى
ilquṛʔaan ilkariim	*the Qur'an (Holy Book of Islam)*	القرآن الكريم
ilʕadra	*St. Mary's Church (Coptic Church in Old Cairo)*	كنيسة العدرا (العذراء)
ilʕalameen	*El-Alamein (resort and battlefield west of Alexandria)*	العلمين
innaaṣir ibn qalawoon	*El-Nasser Ibn Qalawun Mosque*	جامع الناصرابن قلوون
innuʔṭa ~ innuʔuuṭ	*wedding gift*	النقطه (النقوط)
in šaaʔ aḷḷaah	*in sha allah God willing*	ان شاء الله
issaaɣa	*the Sagha (gold bazaar)*	الصاغه
issubuuʕ	*seventh day birth celebration*	السبوع
issuḥuuṛ	*pre-dawn meal during Ramadan*	السحور
issuryaan	*El-Suryan Monastery*	دير السريان
iṣṣiʕiid	*Upper Egypt*	الصعيد
iṣṣulṭaan ḥasan	*Sultan Hassan Mosque*	جامع السلطان حسن
iššariiʕa	*the Sharia (Islamic law)*	الشريعه

iššeex miħammad ʕabdu	*Sheikh Mohammad Abdu (nationalist, reformer, and writer)*	الشيخ محمد عبده
kabaab	*kabab (shish kabab)*	كباب
kaṛmuuz	*Karmuz (quarter in Alexandria)*	كرموز
katb ilkitaab	*officiating a marriage contract in Islam*	كتب الكتاب
koom ombo	*Kom Ombo (city in Upper Egypt)*	كوم امبو
koom iššuʔaafa	*Kom El-Shuqafa (quarter in Alexandria)*	كوم الشقافه
kufta	*kufta (Egyptian meat balls, shish kebab made of ground meat)*	كفته
kunaafa	*kunafa (special vermicelli pastry for Ramadan)*	كنافه
kušari	*kushari (rice, lentils, and macaroni cooked together)*	كشرى
luʔṣur	*Luxor (city in Upper Egypt)*	الاقصر
maʔzuun	*ma'zun (Muslim legal official officiating marriages)*	مأذون
maglis iššaʕb	*Maglis El-Shaab (National Assembly)*	مجلس الشعب
makwagi	*makwagi (ironer)*	مكوجى
mari girgis	*St. George's Church (Coptic Church in Old Cairo)*	كنيسة مار جرجس
mari miina	*St. Mines Monastery*	دير مار مينا
marsa maṭruuħ	*Marsa Matrouh (resort west of Alexandria)*	مرسى مطروح
maṛyuuṭ	*Maryut (village west of Alexandria)*	مريوط
maʕlihš	*ma'lish ("never mind!")*	معلهش
midaan ittaħriir	*Midan El-Tahrir (Liberation Square)*	ميدان التحرير
miħammad ʕabd ilwahhaab	*Mohammad Abd El-Wahhab (famous singer and composer)*	محمد عبد الوهّاب
miħammad ʕali	*Mohammad Ali Mosque*	جامع محمد على
misaħħaṛaati	*person who wakes people for suhur, i.e. pre-dawn meal during Ramadan*	مسحّراتى

muluxiyya	*mulukhiya (Egyptian vegetable, Jew's mallow)*	ملوخيّه
muɣaat	*hot drink offered to visitors congratulating a mother on the birth of her baby*	مغات
nahḍit maṣr	*nahdit maṣr (sculpture)*	تمثال نهضة مصر
rifaaʕa ṛaafiʕ iṭṭahṭaawi	*Rifa'a Raafi El-Tahtawi (intellectual and reformer)*	رفاعه رافع الطهطاوى
ṛašiid	*Rosetta (city in Delta)*	رشيد
salaama ɦgaazi	*Salama Higazi (singer and composer)*	سلامه حجازى
sayyid darwiiš	*Sayyid Darwish (singer and composer)*	سيد درويش
simsaaṛ	*simsar (real estate agent)*	سمسار
sufṛagi	*sufragi (dining room attendant)*	سفرجى
suhaag	*Suhag (city in Upper Egypt)*	سوهاج
ṣaḷaat ilʕiša	*evening prayer in Islam*	صلاة العشاء
ṣaḷaat ilfagr	*dawn prayer in Islam*	صلاة الفجر
ṣiwaan	*large tent*	صيوان
ṣulṭaan	*sultan*	سلطان
šaduuf	*shadouf (irrigation device)*	شادوف
šagaṛit idduṛṛ	*Shagarit El-Durr (female ruler of Egypt 1250 A.D.)*	شجرة الدرّ
šamm innisiim	*Shamm El-Nisim (Egyptian spring celebration)*	شمّ النسيم
tawfiiʔ ilɦakiim	*Tawfik El-Hakim (novelist and playwright)*	توفيق الحكيم
ṭaaha ɦseen	*Taha Hussein (Egyptian author)*	طه حسين
ṭaʕmiyya	*ṭa'miyya (fried bean patties)*	طعميّه
umm kalsuum	*Umm Kalthoum (famous singer)*	ام كلثوم
waʔfit ʕaṛafaat	*standing on Mount Arafat during the Muslim pilgrimage to Mecca*	وقفة عرفات
waadi nnaṭruun	*Wadi El-Natrun (valley in the western desert)*	وادى النطرون

wilaad ilbalad	*wilad ilbalad (the common people)*	ولاد البلد
xaan ilxaliili	*Khan El-Khalili (tourist bazaar)*	خان الخليلى
yuusif wahbi	*Yousif Wahbi (famous actor and playwright)*	يوسف وهبى
zabbaal	*zabbal (garbage man)*	زبّال
zaffa	*wedding procession*	زفّه
zamaalik	*El-Zamalik (quarter in Cairo; sporting club)*	الزمالك
"zeenab"	*Zaynab (novel and film)*	زينب
ʕamṛ ibn ilʕaaṣ	*Amr Ibn El-Aas (Arab conqueror of Egypt)*	عمرو بن العاص
ʕiid ilʔaḍḥa	*Greater Bairam [Feast of Immolation]*	عيد الاضحى
ʕiid ilfiṭr	*Lesser Bairam (holiday at the end of Ramadan)*	عيد الفطر
ʕumaṛ išširiif	*Omar Sharif (Egyptian movie star)*	عمر الشريف
ɣuṛayyiba	*shortbread cookies*	غريّبة

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PART FOUR

SYSTEM OF TRANSCRIPTION

SYSTEM OF TRANSCRIPTION

This section discusses the system of transcription used in the present volume, which is basically that of An Introduction to Egyptian Arabic by Ernest T. Abdel-Massih, Center for Near Eastern and North African Studies, the University of Michigan, Ann Arbor, 1975. This brief discussion outlines the salient phonological features of Egyptian Arabic:

(1) Consonants and Semi-Vowels

		Bilabial	Labiodental	Dental	Alveolar	Alveopalatal	Palatal	Velar	Back-Velar	Uvular	Pharyngeal	Glottal
Stop	Voiceless	p		t	ṭ			k		q		ʔ
	Voiced	b		d	ḍ			g				
Fricative	Voiceless		f	s	ṣ	š			x		ɦ	h
	Voiced		v	z	ẓ	ž			ɣ		ʕ	
Nasal	Voiced	m		n								
Lateral	Voiced			l	ḷ							
Flap	Voiced				r ṛ							
Semi-Vowel	Voiced	w					y					

Egyptian Arabic Consonants

As seen in the above table, Egyptian Arabic has the following consonants and semi-vowels:

b [ب] t [ت] ṭ [ط] d [د] ḍ [ض] k [ك] q [ق]

ʔ [ء or ق] f [ف] s [س] ṣ [ص] z [ز] ẓ [ظ]
š [ش] x [خ] ɣ [غ] ɦ [ح] ʕ [ع] h [ه] m [م]
n [ن] l [ل] ḷ [ل] r [ر] ṛ [ر] w [و] y [ى]

and /p/, /v/ *and* /ž/, *which occur in a few borrowed words, e.g.* /pariis/ *'Paris'*, /villa/ *'villa'*, /žakitta/ *'jacket'.*

2. *Vowels*

	Short		Long	
	Front	Back	Front	Back
High	i	u	ii	uu
Mid	e	o	ee	oo
Low	a		aa	

3. *Distribution of Consonants*

(a) *In Egyptian Arabic* (EA) *any single consonant may occur at the beginning of a word, in the middle, or at the end, e.g.* /tiin/ *'figs'*, /katab/ *'he wrote'*, /faat/ *'he passed'.*

(b) *Doubled consonants may occur medially or finally; e.g.* /lissa/ *'not yet'*, /bass/ *'enough!'.*

(c) *A sequence of two different consonants may occur medially or finally; e.g.* /tiktib/ *'you (m.s.) write'*, /malakt/ *'you (m.s.) owned'.*

(d) *A sequence of three or more consonants never occurs, either within a word or passing from the end of one word to the beginning of the next. This inadmissable sequence is broken by the helping vowel* /I/ *(sometimes* /i/*; see #8 below). The helping vowel* /I/ *is always added between the second and third consonants; e.g.* /iddars + sahl/ ⟶ /iddars I sahl/ *'the lesson is easy.'*

4. *Distribution of Vowels*

(a) *In EA words or utterances never begin with a vowel, whether short or long. In all cases where a student hears what he or she thinks is an initial vowel, it is always* /ʔ/ *+ vowel.*

(b) Short vowels occur stressed and unstressed, medially and finally.

(c) Long vowels occur only stressed.

(d) EA does not permit more than one long vowel in a word; in the case of two long vowels (resulting from morphological suffixation), the first vowel is shortened and stress shifts to the second, e.g.

/šáalu/ 'they carried' + /-u/ 'it (m.)' ⟶
/šáaluu/ ⟶ /šalúu/ 'they carried it (m.)'

5. Syllables

(a) In EA syllables have the following structures:

CV CVC CVV CVVC# CVCC#

(C = consonant; V = vowel; -# = final)

(b) As mentioned above, syllables do not begin with vowels. They all begin with C (?V, CV).

(c) The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.

(d) Syllables with the structure /CVCC#/ occur only stressed.

(e) Thus, we might summarize as follows:

--Every syllable begins with /C/.

--Every syllable has /V/ or /VV/.

--Syllables may be open or closed (an open syllable is a syllable that ends in a vowel; a closed syllable is one that ends in a consonant).

--No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC#/.

6. Stress

In EA stress is not a major problem, as its occurrence is almost totally predictable in terms of syllable structure.

As in English, a word never has more than one primary, or heavy, stress; and long vowels never occur unstressed. Remember that EA does not permit more than one long vowel in a word; in case of two long vowels (resulting from morphological suffixation), the first gets shortened and the stress shifts to the second long vowel; e.g.

/šáalu/ *'they carried'* + /-u/ *'it (m.)'*
/šáaluu ⟶ šalúu/ *'they carried it (m.)'*

Bearing the above in mind, we can state the rules for EA stress as follows:

<u>GENERAL RULE:</u> *Stress falls on the penultimate syllable; e.g.* /kátab/ *'he wrote'*, /mudarrísa/ *'teacher (f.)'*, /kallímhum/ *'he talked to them,'* /madrása/ *'school'*.

<u>EXCEPTIONS:</u>

(a) *Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g.* /katábt/ *'I wrote'*, /fihímt/ *'I understood'*, /ʕafríit/ *'devil'*, /ramúu/ *'they threw it (m.)'*, /hináak/ *'there'*.

(b) *Stress falls on the antepenultimate syllable if the last three syllables have the structure:* CVCVCV(C)

kátaba	*scribes*
ʕáṛabi	*Arab*
kátabit	*she wrote*
ḍáṛabit	*she hit*
ʔálamak	*your (m.s.) pencil*

However, stress is on the penultimate syllable when (CV)CVCVCV(C) is a feminine singular past verb with a V(C) suffix:

ramítu	*She threw it (m.).*
šalítu	*She carried it (m.).*
ḍaṛabítu	*She hit him.*
ḍaṛabítak	*She hit you (m.s.).*
ḍaṛabítik	*She hit you (f.s.).*
šalítak	*She carried you (m.s.)*

7. <u>*Change and Assimilation in Consonant Sequences*</u>

<u>*Assimilation*</u> *is a phonetic process whereby two adjacent consonants acquire common characteristics or become identical.*

Here we deal with C_1C_2 *(i.e. sequence of two different consonants). Remember that EA does not allow the sequence CCC at all.*

No change occurs with CC = doubled consonants.

(a) C_1C_2 *Initially*

The sequence C_1C_2 *initially is very rare; e.g.* /kwayyis ~ kuwayyis/ *'good'*, /bṛaavo/ *'bravo'*. *Thus, the discussion will be limited to* C_1C_2 *medially and finally.*

(b) *Medially and Finally Within Words*

In the following sequences: [t d], [s z], [š ž] C_1 *assimilates to* C_2 *only with respect to voice.*

/ʔustaaz/ *'professor'* ⟶ (ʔasatza) ⟶ /ʔasadza/ *'professor'*

/xad/ *'to take'* ⟶ (xadt) ⟶ /xatt/ *'I took'*

/ʔooḍa/ *'room'* ⟶ (ʔoḍti) ⟶ /ʔoṭṭi/ *'my room'*

(c) C_1C_2 *Utterance Medially and Finally*

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C_1 *assimilates to* C_2 *with respect to voice.*

/xaṛagt/ ⟶	[xaṛakt]	*I went out*
/lafaẓt/ ⟶	[lafaṣṭ]	*I pronounced*
/fuzt/ ⟶	[fust]	*I succeeded*

In sequences of voiceless obstruents + /r/ *or* /l/, *the latter assimilates to the obstruent with respect to voice; this is true utterence finally only* ($\underset{\circ}{C}$ *= devoiced consonant), e.g.:*

ʔaṭṛ̥	*train*
ṛaṭḷ̥	*pound*
ʔifl̥	*a lock*
ʔaṣṛ̥	*palace*
našṛ̥	*publication*

(d) *Utterance Medially*

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C_1 *assimilates to* C_2 *in rapid speech, e.g.:*

/saʕáat kitʕíra/ ⟶ /saʕáak ktʕíra/ *'many times'*

/riɣíif báarid/ ⟶ /rɣíib báarid/ *'a cold loaf of bread'*

/béet gáaṛu/ ⟶ /béeg gáaṛu/ *'his neighbor's house'*

8. *The sequence CCC is inadmissable in Egyptian Arabic. It must be broken by the insertion of the Anaptyctic Vowel or Helping or Extra Vowel* I, *the vowel of English* bit, *between the*

second and third consonants. This situation often arises when a word ending in two consonants is followed by another word beginning with a consonant, e.g.:

/iddárs + sáhl/ ⟶ /iddárs - I - sáhl/ *'The lesson is easy'*

Just as the consonant sequence /fmt/ *is difficult for English speakers to pronounce, so* *any* CCC *sequence is difficult for Egyptian Arabic speakers to produce. When an Egyptian would be forced to produce a 3 or 4 consonant cluster, he* *instinctively* *adds the* /I/ *between the second and third consonants; thus,* /katábt dárs/ *'I wrote a lesson' will always be* [katábt I dárs] *and* /bínt kbíira/ *'a big girl' will be* [bínt I kbíira].

Note the difference in sound between the short vowel /i/ *and the helping vowel* I. *Listen carefully to your teacher or a native speaker.*

/dars + sahl/ ⟶ /dars I sahl/ *'an easy lesson'*
/darsi + sahl/ ⟶ /darsi sahl/ *'My lesson is easy.'*
/darsi + issahl/ ⟶ /darsi ssahl/ *'my easy lesson'*
/iddars + issahl/ ⟶ /iddars issahl/ *'the easy lesson'*
/iddars + sahl/ ⟶ /iddars I sahl/ *'The lesson is easy.'*

It is very important to note here that the *helping vowel* *is not used in the present system of transcription because it is assumed that the student should internalize the helping vowel rule and its influence on the system (which is the same as any other* /i/. *Example:*

Stage #1: il?ird + fi + ʕeen + ummu + ɣazaal ⟶

Stage #2: il?ird + I + fi + ʕeen + ummu + ɣazaal ⟶

Stage #3: il?ird fʕeen ummu ɣazaal .

"A monkey is a gazelle in his mother's eyes."

The present system avoids the use of /I/ *or* /i/, *the helping vowel, to eliminate the mixup between*

katabt gawaab *"you (m.s.) wrote a letter"*
and
katabti gawaab *"you (f.s.) wrote a letter"*

if the helping vowel /i/ *(since this is not phonetic transcription) is used in the first example to break the consonant cluster* CCC (⟶ CCiC). *As mentioned before, the sequence* CCC

is difficult for an Egyptian to pronounce and the helping vowel /I/ *or* /i/ *is automatically added between the second and third consonants. It is very important that the foreign learner of* EA *develop an automatic reaction to this situation.*

Other examples:

p. 173, paragraph 4, line 1: tiħiss kamaan *"you (m.s.) also feel" (no helping vowel is used in the transcription)*

p. 173, paragraph 2, line 1: ilwaṣf da *"this description" (no helping vowel is used in the transcription)*

9. *Initial Glottal Stop /ʔ/*

The glottal stop /ʔ/ in Egyptian Arabic corresponds to both glottal stop /ʔ/ and qāf [ق]/q/ *in Modern Literary Arabic.*

Initial glottal stops coming from Modern Literary Arabic qāf [ق]/q/ *never elide. Such vocabulary items are marked in the VOCABULARY LIST: PART FIVE with (Q) after their citation, e.g.:*

ʔahwa (*Q*) *"coffee"*

Other initial glottal stops often elide, especially in fast speech; e.g.: /liyya ʔana/ → /liyya ana/ *'to me'*

Compare: (/ʔahwa/ (*Q*) *'coffee' and* /ʔana/ *'I'*)

/širibt I ʔahwa/ → /širibt I ʔahwa/ *'I drank coffee'*

and /širibt I ʔana/ → /širibt ana/ *'I drank'*

Such common forms as the personal pronouns (/ʔana/ *'I',* /ʔinta/ *'you (m.s.)', etc.), the marker of first person singular verbs* /ʔa-/ *and the particles* /ʔaywa/ *'yes',* /ʔahó/ *'here it (m.) is',* /ʔahé/ *'here it (f.) is' are particularly susceptible to such elision. Examples:*

/aho inta/ → /aho nta/ *'here you (m.s.) are!'*

/inta iktib/ → /inta ktib/ *'you (m.s.) write!'*

In two instances, the glottal stop almost always elides: the relative /ʔilli/ → /illi/ ~ /lli/ *'who, which, that'; and the definite article* /ʔil/ → /il/ ~ /l/ *'the', e.g.:*

/ʔilħaaga ʔilli mʕaak/ → /ʔilħaaga lli mʕaak/ *'the thing that you have'*

/ḍaṛab ʔilwalad/ → /ḍaṛab ilwalad/ *'he hit the boy'*

/rama ʔilkitaab/ → /rama lkitaab/ *'he threw the book'*

10. *The Definite Article*

(a) *The definite article (def. art.) is* /il/. /il-/ *is prefixed to nouns and adjectives, e.g.* /ilwalad/ *'the boy'*, /ilgidiid/ *'the new'. Remember that in EA words or utterances never begin with a vowel. Thus* /#V-/ = /#ʔV-/, *e.g.* /ilwalad/ = /ʔilwalad/. (/#V-/ *means "word initial vowel";* /-V#/ *means "word final vowel"); thus* /ʔil/ ~ /il/ *'the'.*

(b) *Assimilation of* /-l-/ *of the def. art. to the following consonants:* / t ṭ d ḍ s ṣ z ẓ š ž n r ṛ / *is obligatory, e.g.* /iṭṭaalib/ *'the student', but* /ilwalad/ *'the boy'.*

(c) *Assimilation of* /-l-/ *of the def. art. to* / k, g / *is optional in EA.*

/ilkursi/ ~ /ikkursi/ *'the chair'*

/ilgidiid/ ~ /iggidiid/ *'the new'*

(d) *The form of the def. art. is* /l-/ *rather than* /il-/ *when it follows a word ending in a vowel, e.g.*

/iṭṭaaliba lgidiida/ *'the new student (f.)'*

(e) *The* /l-/ *of the def. art. is subject to the assimilation rules stated in (b) and (c) above, e.g.:*

/iṭṭaaliba nnabiiha/ *'the intelligent student (f.)'*

/ilkursi lgidiid/ ~ *'the new chair'*

/ikkursi ggidiid/

11. *Elision of Unstressed* /i/

This elision occurs when the preceding word ends in a vowel (a, i, u *or the helping vowel* I *). Examples:*

/ilkursi gidiid/ ⟶ /ilkursi gdiid/ *'the chair is new'*

/xooxa wituffaaħa/ ⟶ /xooxa wtuffaaħa/ *'a peach and an apple'*

/šuft I wiʔult/ ⟶ /šuft I wʔult/ ⟶ /šuft wʔult/ *'I saw and said'*

(I *is the helping vowel--note its effect on the unstressed vowel of* /wiʔult/; *also note that it does not appear in the final transcription.*

The elision of unstressed /i/ *mentioned above does not operate when the inadmissable sequence CCC would result:*

/iṭṭaaliba ilgidiida/ → /iṭṭaaliba ggidiida/ *'the new student (f.)' (with def. art. rules mentioned in #10 above and no elision of unstressed* /i/ *of* /ggidiida/)

12. <u>-iC# → C#: *Elision of Unstressed* /i/ *before Final Consonant*</u>

Words ending in -iC, *e.g.* /wiħiš/ *'bad', drop the unstressed* /i/ *when a suffix is added, e.g.* /wiħša/. *Compare* /wiħša/ *and* /kuwayyisa/. *In* /kuwayyisa/ *the stressed* /i/ *before* C *does not elide, of course, as this would produce the inadmissable sequence* CCC.

13. <u>*Shortening of Long Vowel*</u>

In šaaṭir - šaṭra - šaṭriin *'clever', the shortening of* /aa/ *of the (m.)* /šaaṭir/ *to* /a/ *in the (f.)* /šaṭra/ *follows an important rule in EA which does not allow the sequence VVCC in the same word.*

This /i/ *of* /-iC#/ *also elides if the word in which it occurs is followed by another word that begins with a vowel, e.g.* /waagib ilwalad/ → /wagb ilwalad/ *'the boy's homework'.*

14. <u>*Shortening of the First of Two Long Vowels*</u>

As mentioned in #4(d) above, EA does not allow two long vowels in the same word. When this occurs as a result of suffixation, the first long vowel is shortened and stress is shifted to the second long vowel (stress always falls on the long vowel). Example:

/ʔáalu/ *'they said'* + /uh/ *'it (m.)'* → /ʔáaluuh/ → /ʔalúuh/ *'they said it (m.)'*

15. <u>*Lengthening of Final Vowels*</u>

Any final vowel is lengthened before a suffix, e.g.
/nisi/ *'he forgot'* + /-ha/ *'it (f.)'* → /nisiiha/ *'he forgot it (f.)'*

with negative [ma...š]
ma + nisi + ha + š → manisiihaaš → manisiháaš *(shortening of first of two long vowels and stress shift to second long vowel)* → mansiháaš *(elision of unstressed* /i/ *of*

/nisi/ *following the vowel* /a/ *of* /ma/) *'he did not forget it (f.)'*

15. <u>*The System of Transcription in General*</u>

The system of transcription used here represents the way the native speaker speaks (one of the authors who transcribed the entire book). To illustrate this, compare the following pairs of sentences:

1. (*a*) /huwwa ana faahim ɦaaga !/ *'I don't understand anything!'*
   (*b*) /huwwa <u>ʔana</u> faahim ɦaaga !/ *'I (myself) don't understand anything!'*

2. (*a*) /ana šuft wʔult/ *'I saw and said'*
   (*b*) /ana šuft <u>wiʔult</u>/ *'I saw and I said'*

3. (*a*) /ilkursi gdiid/ *'the chair is new'*
   (*b*) /ilkursi <u>gidiid</u>/ *'the chair is new'*

4. (*a*) /xooxa wtuffaaɦa/ *'a peach and an apple'*
   (*b*) /xooxa <u>wituffaaɦa</u>/ *'a peach and an apple'*

In the above examples the underlined words in sentence (*b*) *stress part of the example* (*1 and 2*) *or come after a pause* (*3 and 4*) /xooxa/ *'a peach' + pause* /wituffaaɦa/ *'and an apple'.*

Stressing words, phrases and parts of sentences or inserting pauses are represented in the actual transcription of this volume. Likewise the influence of assimilation is reflected in the transcription, e.g.:

itgannin ~ iggannin	*'to go crazy'*
itšammis ~ iššammis	*'to sit in the sun'*
itkallim ~ ikkallim	*'to speak'*
itɣallib ~ idɣallib	*'to find great difficulty'*
itṣaaliɦ ~ iṣṣaaliɦ	*'to reconcile'*

or

ittilmiiz	*'the pupil'*
iššams	*'the sun'*
asadza	*'teachers'*

*** *** ***

PART FIVE

VOCABULARY LIST

WORD LISTS

List #1 Fruits /ilfakha/

Collective	Unit Noun (Sing)	Count Plural	
tuffaaɦ	tuffaaɦa	-aat	apples
tiffaaɦ	tiffaaɦa	-aat	apples
burtu?aan	burtu?aana	-aat	oranges
mooz	mooza	-aat	bananas
tiin	tiina	-aat	figs
ʕinab	ʕinaba	-aat	grapes
xoox	xooxa	-aat	peaches
mišmiš	mišmiša	-aat	apricots
baṭṭiix	baṭṭiixa	-aat	watermelon
šammaam	šammaama	-aat	melons , cantaloupe
bar?uu?	bar?uu?a	-aat	plums
balaɦ	balaɦa	-aat	dates
lamuun	lamuuna	-aat	lemons, limes
ṛummaan	ṛummaana	-aat	pomegranates
faṛawla	faṛawlaaya	-aat	strawberries
kummitra	kummitraaya	-aat	pears
manga	mangaaya	-aat	mangoes

List #2 Vegetables /ilxuḍaaṛ/

niʕnaaʕ	mint
faṣulya	green beans
bisilla	green peas
sabaanix	spinach
koosa	squash
bamya	okra
bidingaan	eggplant
?uuṭa (Q) ~ ṭamaaṭim	tomatoes
gazaṛ	carrots

toom	garlic
gargiir	cress
ḍuṛa	corn
baṣaḷ	onions
baṭaaṭiṣ	potatoes
xiyaaṛ	cucumbers
?aṛnabiiṭ (Q)	cauliflower
xaṣṣ	lettuce
ba?duunis	parsley
filfil axḍaṛ	green peppers
figl	radishes
kuṛumb	cabbage
muluxiyya	Jew's mallow

List #3 Groceries /ilbi?aala/

ḥitta - ḥitat	piece (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
šaay	tea
bunn	coffee, ground or bean
malḥ	salt
ʕeeš	bread
riɣiif ʕeeš	a loaf of bread
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
makaṛoona	pasta
gibna	cheese
baskoot	cookies
keek	cake
gatooh	tarts
zeet	oil
zatuun	olives
mixallil	pickles
xall	vinegar
filfil iswid	black pepper
ʕads	lentils

laɦma	meat
laɦma bitillu	veal
laɦma ḍaani	lamb, mutton
laɦma ba?ari	beef
laɦma mafṛuuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḍ	eggs
samak	fish

List #4 Colors /il?alwaan/

m	f	p	
abyaḍ	beeḍa	biiḍ	white
azra?	zar?a	zur?	blue
aɦmaṛ	ɦamṛa	ɦumṛ	red
axḍaṛ	xaḍṛa	xuḍṛ	green
aṣfaṛ	ṣafṛa	ṣufṛ	yellow
iswid	sooda	suud	black
beež	beež	beež	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ṛamaadi	ṛamaadi	ṛamaadi	grey (ashes)
banafsigi	banafsigi	banafsigi	purple (violet)
mišmiši	mišmiši	mišmiši	apricot color (apricots)
xooxi	xooxi	xooxi	peach color (peaches)
burtu?aani	burtu?aani	burtu?aani	orange (oranges)
lamuuni	lamuuni	lamuuni	lemon yellow (lemons)
zibiibi	zibiibi	zibiibi	maroon (raisins)
zeeti	zeeti	zeeti	darkish green (olive oil)
zatuuni	zatuuni	zatuuni	olive green (green olives)
kuṛumbi	kuṛumbi	kuṛumbi	pastel green (cabbage)

* This and the following colors are nisba adjectives from the substances in parentheses (i.e. the color of ...)

List #5 Parts of the Human Body /gism il?insaan/

Notice the parts marked (f)= feminine

gism - agsaam	body
insaan	human being
wišš	face
ṛaas - ṛuus (f)	head
šaʕṛ - šaʕṛa	hair
ʕeen - ʕineen (d) - ʕuyuun (p) (s=f)	eye
gifn - gufuun	eyelid
ɦaagib - ɦawaagib	eyebrow
rimš - rumuuš	eyelash
bu?? ~ ɦanak	mouth
šiffa - šafaayif	lip
sinna - sinaan	tooth
dirs - düruus	molar
lisaan - lisina	tongue
manaxiir (f)	nose
widn - widneen (d) - widaan (p) (s=f)	ear
xadd - xuduud	cheek
fakk	jaw
looza - liwaz	tonsil
gild	skin, complexion
ra?aba - ri?aab	neck
lassa	gum
kitf - een (d) - kitaaf	shoulder
diraaʕ - een (d) -aaṭ (p)	arm
rigl - een (d) & p (s=f)	leg
iid - een (d) & p (s=f)	hand
ṣubaaʕ - ṣawaabiʕ	finger
iṣṣubaaʕ ilkibiir	thumb
iṣṣubaaʕ ilwaṣṭaani	middle finger
iṣṣubaaʕ iṣṣuɣayyaṛ	little finger
ḍifṛ - ḍawaafir	nail
rukba - rukab	knee
?adam (Q)	foot
ṣubaaʕ irrigl	toe
faxd - fixaad	thigh
ḍahṛ - ḍuhuuṛ	back

sidr ~ siduuṛ	chest
ʔalb (Q)	heart
riʔa - teen (d)	lung
baṭn (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /ilʔasaas/

kanaba - kanab	couch
kursi - karaasi	chair
ṭaṛabeeza - aat	table
siggaada - sagagiid	rug, carpet
ṣuuṛa - ṣuwaṛ	picture
ṭaffaayit sagaayir	ashtray
ṣufṛa ~ ṭaṛabeezit ṣufṛa	dining table
mafṛaš - mafaariš	table cloth
bufeeh - aat	buffet
fuuṭa - fuwaṭ	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya -aat	sheet
miraaya - aat	mirror
šuveniira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
baṭṭaniyya - aat	blanket
liħaaf - liħifa	quilt
mixadda - aat	pillow
ḷamba - aat	lamp, bulb
abažuuṛa -aat	lamp, lampshade
radyu - haat	radio set

tilivizyoon - aat	TV set
siṭaaṛa - saṭaayir	curtain
buṭagaaz - aat	gas range (bottled gas)
tallaaga - aat	refrigerator

List #7 Money, Weights and Measures /ilfuluus wilmawaziin wilmakayiil/

gineeh - aat	one pound (100 piasters)
nuṣṣ gneeh	1/2 pound
ṛubʕ gneeh	1/4 pound
ʕašṛa saaɣ	10 piasters
xamsa saaɣ ~ šilin	5 piasters
nuṣṣ fṛank	2 piasters
ʔirš saaɣ ~ ʔirš (Q)	1 piaster
ʔiršeen (Q)	2 piasters
taʕriifa	1/2 piaster piece
malliim	1 milliim (1/10 piaster)
nikla	2 milliims
itneen malliim	2 milliims
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
ṛubʕ kiilu	1/4 kilo
ṛaṭl - aṛṭaal	pound (lb.)
mitr	meter
santi	centimeter
milli	millimeter
kilumitr	kilometer

List #8 Professions and Trades /ilmihan wilħraf/

muħaami, yya - yyiin	lawyer
mudarris, a - iin	teacher
ustaaz gaamiʕi, ustaaza gamiʕiyya - asadzit gamʕa	university professor
duktooṛ, a - daktra	doctor
duktooṛ aṭfaal	pediatrician
duktooṛ baaṭini	physician (internal medicine)

duktooṛ amṛaaḍ nisa	gynecologist
gaṛṛaaḥ , a - iin	surgeon
duktooṛ ʕineen	ophthalmologist
duktooṛ gild	dermatologist
duktooṛ ʕiẓaam	osteopath
duktoorit aṭfaal	pediatrician (f)
duktooṛ asnaan ~ duktooṛ sinaan	dentist
duktooṛ beṭaṛi	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
muḥaasib - iin	accountant
mudiir - iin	director
ʕamiid - ʕumada	dean (of college)
mumaṛṛiḍa - aat	nurse
agzagi - yya	pharmacist
ṣayḍali - yya	pharmacist
ẓaabiṭ buliis	police officer
ẓaabiṭ geeš	army officer
ʕaskari buliis	policeman
ʕaskari geeš	non-commissioned army officer
ʔaaḍi - ʔuḍaah (Q)	judge
muhandis, a - iin	engineer
baʔʔaal - iin	grocer
ṭabbaax - iin	cook
gazzaaṛ - iin	butcher
naggaaṛ - iin	carpenter
xaddaam - iin ~ šaɣɣaal -iin	house boy
xaddaama - aat~ šaɣɣaala -aat	maid
bayyaaʕ - iin	vendor
šayyaal - iin	porter
sawwaaʔ - iin	driver
ʕaamil - ʕummaal	workman
mikaniiki - yya	mechanic
saayiɣ - suyyaaɣ	goldsmith
gawahirgi - yya	jeweler
ʔahwagi - yya (Q)	waiter in a coffeeshop
gaṛsoon , a - aat	waiter
mizayyin - iin	barber
kuwafeer - aat	hair stylist
bawwaab - iin	doorman

List #9 Kinship Terms /il?aṛaaba wil?aṛaayib/

(Abbreviations: fa = father or father's; mo = mother or mother's; br = brother or brother's; si = sister or sister's; da = daughter; so = son

waalid	father
waldi	my father
abb - abbahaat	father
abuuya	my father
baaba (ḅaaḅa)	daddy
umm	mother
ummi	my mother
walda	mother
walditi	my mother
maama (ṃaaṃa)	mommy
baaba w maama	dad and mom
ilwaldeen	the parents
gidd - giduud	grandfather
gidda	grandmother
ibn - abnaa?	son
walad - awlaad ~ wilaad	son
bint - banaat	daughter
axx - ixwaat	brother
axuuya	my brother
uxt - ixwaat	sister
uxti	my sister
ʕamm - ʕimaam	uncle - paternal (fa br)
xaal - xilaan	uncle - maternal (mo br)
ʕamma - aat	aunt - paternal (fa si)
xaala - aat	aunt - maternal (mo si)
ibn ʕamm - wilaad ʕamm	cousin (fa br so)
ibn ʕammi - wilaad ʕammi	my cousin (fa br so)
bint ʕammi - banaat ʕammi	my cousin (fa br da)
ibn xaali - wilaad xaali	my cousin (mo br so)
bint xaali - banaat xaali	my cousin (mo br da)
ibn ʕammiti - wilaad ʕammiti	my cousin (fa si so)
bint ʕammiti - banaat ʕammiti	my cousin (fa si da)

ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣaɦbi	my friend's cousin (mo si so)
bint ʕammit waldi	my second cousin (da of my fa's paternal aunt)
gooz - agwaaz	husband
gozha	her husband
issitt btaʕtu	his wife
nisiib - nasaayib	in-law
nisiiba - nasaayib	in-law
ʕadiil - ʕadaayil	husband of wife's sister
silfa - salaayif	wife of husband's brother
ḍuṛṛa	co-wife
ɦama	wife's or husband's fa or mo (usually with pron. suffix)
ɦamaaya	my wife's father
ɦamaati	my wife's mother
axu ssitt btaʕti	my wife's brother
gooz uxti	my sister's husband
uxt mṛaati	my wife's sister

List #10 <u>In the Kitchen</u> /filmaṭbax/

mayṛafa - mayaarif	ladle
kubbaaya - aat	a glass
fingaal ~ fingaan - fanagiil ~ fanagiin	cup
ṭabaʔ fingaal	saucer
izaaza - azaayiz	a bottle
ʕilba - ʕilab	a box; a can
baaku - waat	a packet
mallaaɦa - aat	salt shaker
sukkariyya - aat	sugar bowl
abriiʔ šaay - abariiʔ šaay	teapot

kanaka - kanak	Arabic coffee pot
ṛaff - ṛufuuf	shelf
ḥalla - ḥilal	cooking pot
ṣiniyya - ṣawaani	baking tray
ṭaaṣa - aat	frying pan
ɣaṭa ḥalla - ɣuṭyaan ḥilal	pot cover
ḥalla pristo	pressure cooker
makwa - makaawi	iron
ṣiniyyit ʔahwa	tray
mafṛama - mafaarim	meat grinder
xaḷḷaaṭ - aat	mixer, blender
fuṛn - afṛaan	oven
maṣfa - maṣaafi	strainer
maṣfit šaay	tea strainer
abriiʔ - abariiʔ	pitcher
dooraʔ - dawaariʔ	pitcher
ṭabaʔ - aṭbaaʔ	plate
ṣaḥn - ṣuḥuun	plate
šooka - šuwak	fork (eating)
maʕlaʔa - maʕaaliʔ	spoon
sikkiina - sakakiin	knife
ṣulṭaniyya - ṣalaṭiin	bowl
fuuṭa - fuwaṭ	napkin
maʕlaʔit šaay	teaspoon
maʕlaʔit šuṛba	soupspoon
(šuṛba "soup")	

List #11 Languages /illuɣaat/

illuɣaat	languages
luɣa -aat	language
ʕaṛabi	Arabic
ingiliizi	English

faṛansaawi	French
almaani	German
aspaani	Spanish
iṭaali	Italian
talyaani	Italian
igriigi	Greek
yunaani	Greek
armalli	Armenian
ruusi	Russian
hindi	Indian
ṣiini	Chinese
yabaani	Japanese
kuuri	Korean
hiroɣliifi	Hieroglyphic
latiini	Latin
ʔibṭi (Q)	Coptic
barbari	Berber
ʕibri	Hebrew
illuɣa lʕaṛabiyya	the Arabic language
illuɣa lfaṛansawiyya	the French language
ilʕaṛabi	the Arabic language
ilfaṛansaawi	(the) French (language)
lahga - aat	dialect
ʕammi	dialectal
ilmaṣri	Egyptian (Arabic)
illahga lmaṣriyya	the Egyptian dialect
ilʕaṛabi lmaṣri	Egyptian Arabic
ilfuṣḥa	Literary Arabic
ilʕammiyya	colloquial (Arabic)

List #12 Exclamations and Oaths /ittaʕaggub wilḥilfaan/

subḥaan aḷḷaah	How wonderful, praise be to God!
aḷḷah	Well!
ya salaam	Fancy that!; My!; Wow!
aḷḷaah	How sweet!; Bravo!
amma ɣariiba	Strange!
šeeʔ ɣariib	Strange!

amma ʕagiiba	Strange!
šeeʔ ʕagiib	What a strange thing!
ya salaam ʕala kida	How strange! How fancy! How beautiful!
ya salaam ʕala dammak	How silly of you! Shame on you!
ya ɦawl illaah	What a loss!
la ɦawla wala quwwata illa billaah	What a loss! How helpless man is!
ʕaal	excellent!
mudhiš	excellent!
bravo	bravo!
ʕaẓiim	excellent!
waḷḷaahi	By God! Indeed! Really!
wiɦyaat ṛabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear ...)
winnabi ?	Honestly?
istaʕgib	to be amazed
istaɣṛab	to be amazed
ɦilif (i)	to swear
ixx ~ ixṣ	How disgusting!
ixṣ ʕaleek	Shame on you! (ms)

List #13 Weather /ilgaww/

gaww	weather
ṭaʔṣ	weather
iṛṛabiiʕ	spring (season)
iṣṣeef	summer
ilxariif	autumn
iššita (m,f)	winter
bard	cold (n)
ɦaṛṛ	hot, heat
dafa (m)	warmth
ṣaɦḍ	heat, hot
hawa (m)	air
ṛuṭuuba	humidity
ṛiṭib	humid

talg	snow, ice
riiħ (m,f)	wind
bard moot	very cold, ice cold
iddunya bard ʔawi	it (the world) is very cold
bard ʔawi	very cold
nisiim ~ nisma	breeze
maṭaṛ	rain
baṛṛad	to become cold
ħaṛṛaṛ	to become hot
maṭṭaṛ	to rain
iddunya bitmaṭṭaṛ	it (the world) is raining

List #14 <u>Nature</u> <u>/iṭṭabiiʕa/</u>

aṛḍ (f)	land
sama	sky
baħṛ - buħuuṛ	sea
nahṛ - anhaaṛ	river
muħiiṭ - aat	ocean
buħayṛa - aat	lake
šaaṭiʔ - šawaaṭiʔ	shore
plaaž - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
ʔamaṛ (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarʕ	plants
warda - ward	flower
warda baladi	rose
šagaṛa - šagaṛ	tree
ħašiiš	grass
maṭaṛ	rain
mayya (ṃayya)	water

List #15 Animals, birds, and insects /ilḥayawanaat wiṭṭuyuur wilḥašaraat/

kalb - kilaab	dog
ʔuṭṭa - ʔuṭaṭ (Q)	cat
ḥumaar - ḥimiir	donkey
baʔara - baʔar	cow
faras	horse
ḥuṣaan - ḥiṣina	horse
ṭoor - tiraan	ox
ʕigl - ʕiguul	calf
gaḥš - guḥuša	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xaruuf - xirfaan	lamb
miʕza - miʕiiz	goat
ḥalluuf - ḥalaliif	pig
xanziir - xanaziir	pig
ḥayawaan - aat	animal
bihiima - bahaayim	beast of burden
waḥš - wuḥuuš	wild animal
asad - isuda ~ usuda	lion
nimr - nimura	tiger
taʕlab - taʕaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeer - ṭuyuur	bird
ʕaṣfuura - ʕaṣafiir	sparrow
ḥamaama - ḥamaam	pigeon
farxa - firaax	chicken
diik - diyuuk	rooster
diik ruumi	turkey
ɣuraab - ɣirbaan	crow
ḥiddaaya - aat	kite (bird)
samaka - samak	fish
dibbaana - dibbaan	fly
namuusa - namuus	mosquito
namla - naml	ant
ḍabbuur - ḍababiir	wasp

List #16 Countries and Cities (All names of countries and cities in EA are f - any word not marked (m) in this list is (f))

afriqya	Africa
amerika	America
asya	Asia
usturalya	Australia
uruppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilʕaalam ilʕarabi (m)	The Arab World
iššar? (m)	The East
ilɣarb (m)	The West
iššar? il?awsaṭ (m)	The Middle East
maṣr	Egypt; Cairo
ilqaahira ~ maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimaš?	Damascus
il?uds	Jerusalem
filistiin	Palestine
il?urdun	Jordan
ʕammaan	Amman
libya	Libya
ṭarablus	Tripoli
ilmaɣrib	Morocco
irrabaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilʕiraa?	Iraq
baɣdaad	Baghdad
issuʕudiyya	Saudi Arabia
irriyaaḍ	Riyadh
ingiltira	England

ḷanḍan	London
faṛansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṭaḷya	Italy
ṛooma	Rome
aspanya	Spain
madriid	Madrid
isra?iil	Israel
tall abiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṣṣiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iṛaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ʕaaṣima - ʕawaaṣim	Capital (of a country)
balad - bilaad	city, town
qaṛya - quṛa	village
miina - mawaani	port
ɦayy - aɦyaa? (m)	quarter, section of town
wagh baɦri (m)	Lower Egypt
wagh ?ibli ~ iṣṣiʕiid (m)	Upper Egypt
iddilta	The Delta
buuṛ saʕiid	Port Said
iskindiriyya	Alexandria
ilgiiza	Giza
issiwees	Suez
lu?ṣuṛ	Luxor
aṣwaan	Aswan
issadd ilʕaali (m)	The High Dam
qanaat issiwees	The Suez Canal

List #17 <u>Personal Characteristics</u> <u>/iṣṣafaat iššaxṣiyya/</u>

ṣifa - aat	characteristic
šaxṣ - ašxaaṣ	person
ʕaaʔil - iin	wise, refined person
magnuun - maganiin	crazy
mabṣuuṭ - iin	happy
farḥaan - iin	happy
zaʕlaan - iin	unhappy, sad; angry
middaayiʔ - iin	bothered, depressed
haadi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaslaan - iin	lazy
ʕaṣabi - yyiin	nervous
ʔarfaan - iin (Q)	disgusted
mundahiš - iin	surprised
ɣayraan ~ ɣayyaar - iin	jealous
anaani - yyiin	selfish
saxiif - suxafa	silly
ẓariif - ẓurafa	nice
šaxṣ duɣri	a proper person
šaxṣ niḍiif	a clean person; an upright person
ʕaaṭifi - yyiin	emotional, romantic
ḥariiṣ - ḥuraṣa	prudent
gabaan - gubana	coward
šugaaʕ - šugʕaan	brave
baxiil - buxala	miserly
baaʔis - buʔasa	miserable
kariim - kurama	hospitable, generous
šaaṭir - šuṭṭaar ~ šaṭriin	clever
xaayib - iin	good for nothing; ne'er do well
muʔaddab - iin	polite, cultured, cultivated
ʔaliil ilʔadab - ʔulalaat ilʔadab (Q)	impolite, ill-bred

ṭabiiʕi - yyiin	natural
mutašaaʔim - iin	pessimistic
mutafaaʔil - iin	optimistic
kazzaab ~ kaddaab - iin	liar
ṣaadiʔ - iin	truthful

List #18 Grammatical Terms /muṣṭalaɦaat qawaaʕid/

muṣṭalaɦ - aat	term, idiom
iṣṭilaaɦ -aat	term, idiom
qawaaʕid	grammar
gumla - gumal	sentence
ʕibaaṛa - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʔ	noun
fiʕl - afʕaal	verb
ṣifa - aat	adjective
ḍamiiṛ - ḍamaayiṛ	pronoun
ɦaṛf gaṛṛ - ɦuṛuuf gaṛṛ	preposition
ṛaabiṭ - ṛawaabiṭ	conjunction
mufrad	singular
gamʕ	plural
muzakkaṛ	masculine
muʔannas	feminine

List #19 Women's Clothes /malaabis issayyidaat/

bluuza - aat	blouse
gazma bkaʕb	high heel shoes
ṣandal - ṣanaadil	sandals
šibšib - šabaašib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring

(/dahab/ 'gold'; /faḍḍa/ 'silver; /ɦadiid/ 'iron'; /niɦaas aṣfaṛ/ 'brass';/niɦaas aɦmaṛ/ 'copper;/ xašab/ 'wood')

ɦalaʔ - ɦilʔaan	earring
iswira - asaawir	bracelet
banṭaloon - aat	slacks, pants
buut	boots
išaṛp - aat	scarf
žiip(f) -aat~gunilla -aat	skirt
ʔamiiṣ noom (Q)	night gown
bižaama - aat	pajama
ṛoob - aṛwaab	robe
baḷṭu faṛw	fur coat
fustaan ɦariir	silk dress

(/ɦariir / 'silk',/ ʔuṭn/Q 'cotton',/ ṣuuf/ 'wool'; /ʔaṭiifa/ (Q) 'velvet')

mugawhaṛaat	jewelry
šaṛaab naylon	nylon stockings
budṛa	face powder (make up)
ṛuuž	lipstick
aɦmaṛ šafaayif	lipstick
sabɣit šaʕṛ	hair color (dye)
šampuu	shampoo
parfaan	perfume
riiɦa -ṛawaayiɦ	perfume, scent, fragrance
ikladooṛ	nail polish
muḷʔaaṭ -maḷaʔiiṭ	tweezer

List #20 <u>Men's Clothes</u> <u>/malaabis irrigaal/</u>

šaṛaab - aat	socks
šibšib - šabaašib	slippers
gazma - gizam	shoes
ʔamiiṣ - ʔumṣaan (Q)	shirt
žakitta - aat	jacket
baḷṭu - baḷaaṭi	coat
buṛneeṭa - baṛaniiṭ	hat
gawanti - gawantiyyaat	gloves

mandiil - manadiil	handkerchief
puloovaṛ - aat	pullover
malaabis daaxiliyya	underwear
kaṛavatta - aat	neck tie
ɦizaam - ɦizima	belt
šamsiyya - šamaasi	umbrella
banṭaloon - aat	trousers
makanit ɦilaaʔa	safety razor
furša - furaš	brush
mišṭ - amšaaṭ	comb
furšit ɦilaaʔa	shaving brush
muus ɦilaaʔa - amwaas ɦilaaʔa	razor blade
kulonya	eau-de-cologne
maʕguun ɦilaaʔa	shaving cream
maʕguun sinaan	tooth paste
furšit sinaan	tooth brush

*** *** ***

LEXICON

EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

ʔ a b d ḍ f g h ɦ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʕ ɣ

Words in Egyptian Arabic never begin with a vowel, whether short or long, but rather with /ʔV/. For this reason, /ana/ = /ʔana/ 'I;' /inta/ = /ʔinta/ 'you (ms);' /umm/ = /ʔumm/ 'mother;' /eeh/ = /ʔeeh/ 'what?' and /ooḍa/ = /ʔooḍa/ 'room' are listed in this lexicon under their initial vowels /a, i, u, e, o/ respectively, and without the intial glottal stop, as follows: /ana/, /inta/, /umm/, /eeh/, and /ooḍa/. However, a word such as /ʔahwa/ 'coffee,' in which the initial glottal stop corresponds to Modern Literary Arabic /qāf/ (ق) /q/, is also listed in the lexicon under its initial vowel preceeded by the glottal stop. Thus /ʔahwa/ is listed under 'a.'

The citation for this particular word is:

ʔahwa (Q) coffee

Note that (Q) refers to the fact that /ʔ/ of /ʔahwa/ corresponds to Modern Literary Arabic /q/. The overmarking of such items with the additional (Q) next to the citation serves, to remind the student that /ʔ/ of /ʔahwa/ does not elide.

Compare the listings

ʔalam (Q)	pen	listed under 'a'
alam	pain	
ʔism (Q)	section	listed under 'i'
ism	name	

In most cases, nouns appear with the singular form given

first; a comma is followed by the feminine form; a dash by the plural (and in some cases by the dual). The entry /fallaaḥ ,a -iin ,aat/ 'farmer,' for example, denotes the ms, fs, mp and fp forms, respectively.

Gender indicators (m) (f) are not entered for those nouns in which the sex of the referent clearly indicates the grammatical gender; neither are they entered for nouns or adjectives which are grammatically identifiable (e.g. /ṭaaliba/ 'student,' in which /-a/ is the marker of [fs] noun, and /ṭaalib/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /aṛḍ/ (f) 'land' and /mabna/ (m) 'building,' since their endings do not follow the rules.

Collective nouns are given in the following order: collective ,unit noun - count noun; e.g. /burtu?aan ,a -aat/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /misaafir ,a -iin/ 'traveling' = /misaafir ,misafra -misafriin/. Note the shortening of long vowels and elision of unstressed /i/.

Long and short forms of the numerals (3-10) are listed as follows: long form ~ short form; e.g. talaata ~ talat.

The following abbreviations are used in the lexicon and throughout the study:

adj.	adjective
adv.	adverb
AP	active participle
art.	article
br	brother, brother's
C	consonant
Coll	collective noun
comp	comparative
cond	condition, conditional
conj.	conjunction
CS	construct state of the noun
d	dual
d.	direct
da	daughter
def.	definite
dem	demonstrative

dim	diminutive
EA	Egyptian Arabic
f	feminine
fa	father, father's
fp	feminine plural
fs	feminine singular
gr	grammatical term
imperf.	imperfect
indef	indefinite
intr.	intransitive (verb)
inv.	invariable
lit	literally
m	masculine
mo	mother, mother's
mp	masculine plural
ms	masculine singular
n	noun
neg.	negative
num.	numeral
obj.	object
p	plural
part.	particle
perf.	perfect
PP	passive participle
prep.	preposition
pron.	pronominal
s	singular
S	student
si	sister, sister's
sing.	singular
so	son
s.o	someone
s.p	sound plural
s.th	something
super	superlative
T	teacher
tr.	transitive verb
v	verb
V	vowel
VN	verbal noun
~	precedes a variant form
;	precedes an equivalent or additional form or gloss
(Q)	shows that /ʔ/ = Literary Arabic qaf (ق) ; i.e. does not elide (initially)
'	followed by feminine form
-	followed by plural form, or, in certain cases, by the dual (d).

LEXICON

Arabic - English

a

aadi here is/are (invariable)
?aaḍa (Q) to sue s.o
?aaḍi (Q) -?uḍaah judge
?aal (u) (Q) to say, tell
?aal eeh (Q) what did he say?
?aam (u) (Q) to wake up, get up
?aas (i) (Q) to measure
aaya -aat verse from the Bible or Koran
?aaʕid ,a -iin (Q) continue to; sitting; continuing (participle)
abadan at all; ever ; not at all, never
abažuuṛa-aaṭ lamp; lampshade
abb -ahaat father
?abl (Q) before (in time or place)
?abl ma (Q) before (conj.)
abrii? - abarii? pitcher
abrii? šaay - abarii? šaay teapot
abriil April
abu lhool the Sphinx
abuuya my father
abyaḍ ,beeḍa -biiḍ white
adab - adaab literature, (p)=literatures; liberal arts;(s)=politeness, manners
?adam (Q) foot
adawaat (p) articles=tools
?add (Q) like, e.g. in size or amount
?add eeh (Q) how long? how many? how much? how big?
?addim (Q) to offer
?adiim ,a -?udaam (Q) old (things)
?aḍa (i) (Q) to finish
afriqya Africa
afṛangi foreign
agaaza -aat holiday, vacation
agadd newer
aggaṛ to rent
agmal prettier
agzagi -yya pharmacist
ahamm more important
ahe here is (fs)
ahl family, people (of)
aho here is (ms)
ahum here are
?ahwa (Q) coffee; coffee shop
?ahwagi -yya (Q) waiter in a coffee shop
aɦibb . . .moot I adore (s.o, s.th)
aɦla sweeter, prettier; sweetest
aɦmar ,ɦamṛa -ɦumṛ red
aɦmaṛ šafaayif lipstick
aɦṛag to put on the spot, embarass
aɦsan lest, for fear that
aɦyaa? biology
akbaṛ bigger; biggest
akl food
akṛam to be hospitable to
aktaṛ more; most
aktaṛ biktiir much more
?alam -?ilaam (Q) pencil, pen
?alaʕ (a) (Q) to undress, to take off
?alb -?uluub (Q) heart
alf - alaaf thousand
alf wtusʕumiyya talaata wsabʕiin one thousand nine hundred and seventy-three (1973)
?aliil il?adab (Q) -?ulalaat il?adab impolite
?all (i) (Q) to decrease, diminish
allif to compose
?allil (Q) to hold down, minimize
almaani ,yya -almaan German
alwaan colors
alʕaab riyaḍiyya physical education
aḷḷaah God; Good Lord! ; How sweet!
aḷḷaah yixalliik please (to ms) [lit. 'may God save you'(ms)]
aḷḷaah yixziik shame on you !
aḷḷah well!
amal - amaal hope

?amaṛ (Q) moon
amerika America
amerika lganubiyya South America
amerika ššamaliyya North America
?amḥ (Q) wheat
?amiiṣ -?umṣaan (Q) shirt
amma as for; but; when
amma ʕagiiba strange!
amma ɣariiba strange!
amrikaani ,yya -amrikaan American
amuut fi . . . I adore (s.o, s.th)
ana I (m,f)
ana maali ~ wana maali why should I care?
anaani ,yya -yyiin selfish
anhi ~ ?anhu -?anhum which one?
anhu ~ ?anhi -?anhum which one?
antireeh -aat foyer, family room
arbiʕiin forty
armalli ,yya- arman Armenian
?aṛa (a) (Q) to read
aṛbaʕ tixmaas 4/5
aṛbaʕa four
aṛbaʕa wxamsiin fifty-four
aṛbaʕa wʕišriin ?iṛaaṭ fully or totally (satisfied)
aṛbaʕṭaašaṛ fourteen
arḍ (f) land
?aṛfaan ,a -iin (Q) disgusted
?aṛnabiiṭ (Q) cauliflower
?amiiṣ noom (Q)-?umṣaan noom nightgown
?aṛṛa (Q) to cause to read
asaaṛ monuments
asad - isuda ~ usuda lion
aslam to become a Moslem
aspaani ,yya - aspaan Spanish, Spaniard
aspanya Spain
asya Asia
?aṣaḍ (u) (Q) to intend, mean
?aṣḍ ~ ?aẓḍ (Q) it's intended, it's meant, intention
aṣfaṛ ,ṣafṛa -ṣufṛ yellow
aṣiil ,a -`uṣaḷa of excellent origin
aṣḷ - uṣuul origin (s="principle")
aṣḷaʕ , ṣaḷʕa - ṣuḷʕ bald
aṣwaan Aswan
aṣṛaf to supervise
atiina Athens
?aṭiifa (Q) velvet
?aṭṛ -?uṭuṛaat (Q) train
aṭṛaš , ṭaṛša -ṭuṛš deaf
aṭwal taller; tallest
aw or
?awi (Q) very
awsaʕ wider; widest
awwalaani ,yya -yiin first
awwil , uula - awaa?il first
awwil imbaariḥ the day before yesterday
awwil ma as soon as
?awwim (Q) to cause to get up
axḍaṛ ,xaḍṛa -xuḍṛ green
axiir ,a last; latest
axlaa? (p) a person's general (traits of) character
axraani ,yya -yyiin last; latest
axu ssitt bitaʕti my wife's brother
axuuya my brother
axx - ixwaat brother
aywa yes
ayy which? any (one, thing)
azra? ,zar?a -zur? blue
?aẓḍ ~ ?aṣḍ (Q) intentions
aẓhaṛ to show, make visible
?aʕad (u) (Q) to sit down, stay
aʕla higher; highest
aʕwaṛ ʕooṛa -ʕuuṛ one-eyed
aɣuṣṭuṣ August

b

ba??aal -iin grocer
ba?a (particle) then, well! ; so!
ba?a (a) to remain
ba?a (i) to keep
baaba daddy
baaba w maama dad and mom
baa?i -ba?yiin the rest, others
baa?is , a -bu?asa miserable
baaku -waat a packet
baan (a) to appear
baarik to bless
ba?aṛa -ba?aṛ cow
baat (a) to spend the night
baaʕ (i) to sell
ba?duunis parsley
badla -bidal suit (of clothes)
badri early

baħr̥ -buħuur̥ sea
baħs - abħaas research
bakaloryoos -aat Bachelor of Science, B.S.
ba?laawa sweet made of puff pastry with syrup and pistachios or walnuts
balaaš don't worry; never mind; nothing; forget it!
balad (f) -bilaad city, town
balaħ ,a -aat dates (fruit)
baleeh ballet
bal̥t̥u -bal̥aat̥i coat
bal̥t̥u far̥w fur coat
bamya okra
bana (i) to build
banafsigi purple
banba pink
bant̥aloon -aat trousers, slacks, pants
barbari Berber
bard cold (n)
bard ?awi very cold
bard moot very cold
bardaan ,a -iin cold (adj)
bar̥d̥u also
bar̥niit̥a ~ bur̥neet̥a -bar̥aniit̥ hat
bar̥r̥a outside (preposition) (adverb)
bar̥r̥ad to become cold
basbuusa Egyptian semolina cake
baskit basketball
baskoota -baskoot cookie
bass but; just; only; enough
bas̥al̥ ,a -aat onions
bas̥s̥ (u) to look
bat̥aat̥is̥ ,aaya -aat potatoes
bat̥n (f) stomach
bat̥t̥aniyya -aat blanket
bat̥t̥ariyya -aat flashlight battery
bat̥t̥iix ,a -aat watermelon
baxiil ,a -buxala miser
baxt luck
bayruut Beirut
bayyaaʕ ,a -iin vendor
baʕat (a) to send
baʕd after (in time or order)
baʕd bukr̥a the day after tomorrow
baʕd id̥d̥uhr̥ (in) the afternoon
baʕd ma after (conj)
baʕd šwayya after a while
baʕdeen then, after that
baʕd̥ some
baʕd̥ukum some of you
baɣdaad Baghdad
beed̥,a -aat eggs
been between; among
beet -buyuut house
beež beige
bi ~ b with, to, by
bi?aala groceries
bidd + pron. suff. (auxiliary) would like to, want
biddi I would like to
bidingaan ,a -aat eggplant
biduun without
biduun ma without
bihiima -bahaayim beast of burden
bikaam how much?
bikull sur̥uur̥ with great pleasure
bil?at̥r̥ by train
bil?axas̥s̥ especially
bilhana wiššifa Hope you will enjoy it; May it do you much good and give you the best of health (food, drink)
bil?id̥aafa l- in addition to
billeel at night
bilmarkib by boat
bilmunasba di on this occasion; by the way
bilmutus̥ikl by motorcycle
bil?utubiis by bus
bilyoon one billion
bilʕagala by bicycle
bilʕar̥abiyya by car
binnisba l- in relation to
bint -banaat girl, daughter
bint xaali -banaat xaali my cousin (mo br da)
bint xalti -banaat xalti my cousin (mo si da)
bint ʕammi -banaat ʕammi my cousin (fr br da)
bint ʕammit waldi my second cousin (da of my fa's paternal aunt)
birnaamig -bar̥aamig program
bir̥r̥aɣm min in spite of
bishuula easily
bisilla ,aya -aat green peas
biskilitta -at bicycle
bisurʕa quickly
bis̥ʕuuba with difficulty
bišweeš slowly
bitaaʕ ,a -bituuʕ thing, whatchamacallit, thingamajig; of, belonging to
bitawassuʕ detailed, in more detail
bit̥t̥ayaar̥a by airplane
biz̥z̥abt̥ precisely

bižaama -aat pajama
biʕid (i) to go far away, stay away
biʕiid far
bluuza -aat a blouse
bravo bravo!
bu?? mouth
budṛa powder, face powder
bufeeh -aat buffet
buɦayṛa -aat lake
bukṛa tomorrow
bukṛa baʕd iḍḍuhṛ tomorrow afternoon
bukṛa ṣṣubɦ tomorrow morning
bundu? ,a -aat hazel nuts
bunn coffee beans or ground coffee
bunni brown
burtu?aan ,a -aat oranges
burtu?aani orange color
buṛneeṭa -baṛaniiṭ hat
busṭa mail
busṭagi mailman
buṭagaaz -aat gas range
buuṛ saʕiid Port Said
buuṭ boots

d

da (m) ,di -dool this; that
da??(u) to knock; ring
daawa to remedy
daaxil having entered (participle)
dabaɦ (a) to slaughter
dafa (m) warmth
dafaʕ (a) to pay; to push
daffa to make warm
dahab gold
dahya -dawaahi calamity
dall (u) ʕala indicate, show
damm blood
dammu xafiif he is very nice and very likeable, a jovial, light-hearted fellow
daras (i) to study
darris to teach
dars -duruus a lesson
daṛaga -aat grade
dawwaṛ to turn around; look for
daxal (u) to enter
dayman always
dayya? ,a -iin narrow
di -dool this, that (f)

dibbaana -dibban fly (insect)
dibloom -aat diploma
diib -diyaab ~ diyaba wolf
di?ii?a -da?aayi? minute
diik -diyuuk rooster
diik ṛuumi turkey
diin - adyaan religion
diini ,yya religious
dikha ~ dukhum that one (dem.)
dilwa?t ~ dilwa?ti now
dilwa?t aho right now
dilwa?ti bass just now, only now
dimaš? Damascus
diṛaasa -at study
diraaʕ -een (d) -aat arm
dirs -duruus back tooth; molar
disimbir December
dool these, those (m,f)
dukha ~ dikha -dukhum that one (dem.)
dukhum those (dem.)
dukkaan -dakakiin shop
duktooṛ doctor
duktooṛ -dakatra medical doctor
duktooṛ amṛaaḍ nisa gynecologist
duktooṛ asnaan dentist
duktooṛ aṭfaaḷ pediatrician (m)
duktooṛ baaṭini physician (internal medicine)
duktooṛ beṭaṛi veterinarian
duktooṛ gild dermatologist
duktooṛ ʕineen ophthamologist
duktooṛ ʕiẓaam osteopath
duktooṛit aṭfaaḷ pediatrician (f)
duktoṛaah -aat Ph.D.
dulaab -dawaliib cupboard (wardrobe)
duṛg - adṛaag drawer (of a desk, etc.)
duxuul entering

ḍ

ḍabbuuṛ -ḍaḅabiir wasp
ḍahṛ - ḍuhuuṛ back (anatomy)
ḍamiiṛ - ḍamaayiṛ pronoun; conscience
ḍaṛab (a) to beat, hit
ḍaṛḅ hitting
ḍẹef ,a -ḍuyuuf guest
ḍif̣ṛ -ḍawaafiṛ nail (finger, toe)

ḍiɦik (a) to laugh
ḍiɦik maʕa to kid s.o
ḍiɦik ʕala to laugh at; to trick
ḍuhṛ noon
ḍuṛṛa co-wife
ḍuuʔ light

e

eeh what?

f

fa- well then
faad (i) to benefit s.o
faaḍi ,faḍya -faḍyiin empty; free = (having nothing) to do
faat (u) to pass
faat (u) (ʕala) to drop in on
faatiɦ light (e.g. color); opened
faddaan -fadadiin acre
faḍḍa to empty s.th
faḍḍa silver
faḍḷ - afḍaaḷ merit
fagṛ dawn
fahhim to cause to understand
fakk -een (d) jaw
fakha fruits
fakka change (money)
fakkaṛ to think
fallaaɦ ,a -iin,aat farmer, peasant
falsafa philosophy
fann art
fannaan, a -iin, aat artist
fanni ,yya artistic, vocational (education)
farʔ -furuuʔ difference
faraš (i) to furnish
farxa -firaax chicken
faṛansa France
faṛansaawi ,yya -yyiin French, Frenchman
faṛas -xeel horse
faṛawla ,aya -aat strawberries
faṛd - afṛaad individual
faṛɦaan ,a -iin happy
faṛʕoon ~ faṛaʕoon -faṛaʕna Pharoah
fassaṛ to explain
faṣl -fuṣuul class(room); season
faṣulya ,aya -aat greenbeans
fašṛ bragging
fašṛa a brag
faššaaṛ ,a -iin braggart
fataɦ (a) to open (s.th)
fattaaɦa -aat opener
faxd -fixaad thigh
faẓẓuuṛa -fawaziir riddle
fi ~ f in
fi nuṣṣ illeel at midnight
fibṛaayir February
fiḍi (a) to be empty; to be free
fiḍil (a) to remain; to keep (doing . . .)
figl ,a -aat radishes
fihim (a) to understand
fii there is/are
fiih there is/are
fiil -fiyala elephant
fikra - afkaaṛ idea
filfil axḍaṛ green peppers
filfil iswid black pepper
filfila xaḍṛa a green pepper
filisṭiin Palestine
film - aflaam film; movie
filmiyya percent (%)
finafs ilwaʔt at the same time
fingaal ~ fingaan -fanagiil ~ fanagiin cup
firaax chickens
fiʕl - afʕaal verb
feen where?
fooʔ on, over, above
fukaaha humor
fumm mouth
furša -furaš brush
furšit ɦilaaʔa shaving brush
furšit sinaan toothbrush
fuṛn - afṛaan oven
fuṛṣa -fuṛaṣ occasion; opportunity
fustaan -fasatiin a dress
fustaan ɦariir silk
futbool football
fuul midammis fava beans
fuuṭa -fuwaṭ towel, napkin

g

gaab (i) to bring
gaamiʕ -gawaamiʕ mosque
gaamiʕi ,yya -yyiin university (adj.)

gaaṛ ,a -giraan neighbor
gaawib to answer
gaayiz it is possible
gabaan ,a -gubana coward
gabal -gibaal mountain
gabṛ algebra
gah ~ gih to come
gaħš -guħuša ass
gamaal beauty
gamal -gimaal camel
gamaʕ (a) to collect, add
gamb ~ ganb beside
gamiil ,a -gumaal pretty, beautiful
gamiiʕ all
gamuusa -gamuus water buffalo
gamʕ plural
gamʕa -aat ~ gamiʕaat university
ganb ~ gamb near by, beside
ganna paradise
ganuub south
gariida -gaṛaayid newspaper
gaṛa (a) to happen
gaṛaaž -aat garage
gaṛas -giṛisa bell
gaṛṛaaħ ,a -iin surgeon
gaṛsoon ,a -aat waiter
gatooh tarts
gawaab letter; answer
gawahirgi -yya jeweler
gawanti -yyaat gloves
gaww weather
gayy ~ gaay coming
gazaṛ ,a -aat carrots
gazma -gizam shoe
gazma bkaʕb high heel shoes
gazzaaṛ -iin butcher
gaʕaan ,a -iin hungry
gibna cheese
gidd -giduud grandfather
gidda -aat grandmother
gidiid ,a -gudaad new
gifn -gufuun eyelid
gihiz (a) to be ready
gild skin, complexion
gild -guluud leather
ginaaħ -giniħa wing
gineeh -aat a pound note (100 piasters)
giri (i) to run
gism - agsaam body
gooz a couple, pair (also husband)
gooz - agwaaz husband
gooz umm stepfather
gooz uxti my sister's husband
gozha her husband
guħa Goha, the hero of many short stories and anecdotes in Middle Eastern literature
gumhuriyya -at republic
gumla -gumal sentence
gurnaal -garanill
guwwa inside (preposition) (adverb)
guʕṛaan -gaʕariin scarab
guɣṛafya geography

h

haadi ,a -hadyiin calm
haakaza thus
haala Hala (girl's name)
haan (i) to mistreat
haani Hani (a boy's name)
haat give me!
haayil ,a -iin excellent, superb
hal (question introducer)
hamm (i) to concern; interest
handasa geometry, engineering
haṛam - ahṛamaat pyramid
hawa (m) air
hiduum ~ huduum (p) clothes
hina here
hinaak there
hindi -hinuud Indian
hiroɣliifi Hyroglyphic
hiwaaya -aat hobby
hiyya she
huduum ~ hiduum (p) clothes
humma they (m,f)
huwwa he

ħ

ħaʔʔ -ħuʔuuʔ right (as in the phrase "to stand up for one's rights")
ħaaḍiṛ sure! (I'll do it); okay
ħaaga -aat thing
ħaaga aaxir gamaal excellent
ħaaga aaxir ħalaawa excellent
ħaagib -ħawaagib eyebrow
ħaama to defend s.o, s.th
ħaawil to try
ħabb (i) to like; love

ɦabiib ,a -ɦabaayib dear person, beloved one, lover
ɦabiibi my darling
ɦadd someone
ɦadiid iron (metal)
ɦadiis ,a modern
ɦaḍaana kindergarten, nursery
ɦaḍaaṛa -aat civilization, culture
ɦaḍḍaṛ to prepare
ɦaḍritak you (ms) (formal or polite form)
ɦaḍritik you (fs) (formal/polite)
ɦafla - ɦafalaat party (fun)
ɦagaṛ stone
ɦagaṛa -ɦigaaṛa a stone
ɦagg (i) to make the pilgrimage to Mecca
ɦaka (i) to tell a story
ɦala? -ɦil?aan earring
ɦala?a -at serial (T.V.)
ɦalaal legal (religious term)
ɦall (i) to solve
ɦalla to have dessert
ɦalla -ɦilal cooking pot
ɦalla pristo pressure cooker
ɦalluuf -ɦalaliif pig
ɦama wife's fa or mo (usually with pron. suffix)
ɦama (i) to defend
ɦamaama -ɦamaam pigeon
ɦamaati my wife's mo
ɦamaaya my wife's fa
ɦamdilla ʕala salamtak thank God for your safe return (to ms)
ɦammaam -aat bathroom
ɦanak mouth
ɦariimi pertaining to women (as in "women's clothes")
ɦariir silk
ɦaṛaam forbidden (religious term)
ɦaṛaami ,yya -iin ~ ɦaṛamiyya thief
ɦaṛf gaṛṛ -ɦuṛuuf gaṛṛ preposition
ɦaṛiiṣ -huṛaṣa prudent
ɦaṛṛ hot, heat
ɦaṛṛaan ,a -iin hot (adj)
ɦaṛṛaṛ to become hot
ɦasab according to
ɦasab (i) to count
ɦass (i) to feel
ɦaṣal (a) to happen, occur
ɦaša (i) to stuff (cooking, e.g., stuffed cabbage)
ɦašiiš grass (plant)
ɦatta in even if
ɦatta iza even if
ɦatta law even if
ɦaṭṭ (u) to put s.th
ɦawaali approximately
ɦawwaa? ~ ɦawwa Eve
ɦayaah (f) life
ɦayawaan -aat animal (s also = "zoology")
ɦayy - ahyaa? quarter, section of a town
ɦiddaaya -aat kite (bird)
ɦiḍaašaṛ eleven
ɦifiẓ (a) to memorize
ɦigg pilgrimage
ɦigga -ɦigag excuse
ɦiila -ɦiyal trick
ɦikaaya -aat story
ɦikma -ɦikam word of wisdom
ɦilif (i) to swear
ɦilm patience
ɦilm - aɦlaam dream
ɦilw sweet; pretty; nice
ɦisaab arithmetic; account, calculation
ɦisaab musallasaat trigonometry
ɦiṣṣa -ɦiṣaṣ class (session)
ɦitta -ɦitat piece, part
ɦizaam -ɦizima belt
ɦooš courtyard
ɦubb love
ɦukuuma government
ɦumaaṛ -ɦimiir donkey
ɦuṣaan ~ ɦiṣina horse

i

?ibil (a) (Q) to accept
ibliis -abalsa Satan, devil
ibn - abnaa? ~ awlaad son
ibn xaali -wilaad xaali my cousin (mo br so)
ibn xaalit saɦbi my friend's cousin (mo si so)
ibn xalti -wilaad xalti my cousin (mo si so)
ibn ʕamm -wilaad ʕamm cousin (fa br so)
ibn ʕamm -wilaad ʕammi my cousin (fa br so)
ibn ʕammiti -wilaad ʕammiti my cousin (fa si so)
ibtada to begin
?ibṭi (Q) Coptic

?ibṭi (Q) ,yya - a?baaṭ Copt
ibtidaa?i ,yya primary, elementary; beginning
idda (i) to give, hand over
iddaawa (itdaawa) to be cured
iddaffa (itdaffa) to warm oneself
iddallaʕ (itdallaʕ) to act spoiled
iddilta The Delta
iddunya the world
iddunya bard ?awi it (the world) is very cold
iddunya bitmaṭṭaṛ it (the world) is raining
iddunya wmafiiha that is all one cares about in this world; that is enough for me
?idir (a) (Q) to be able
?idra - ?idar (Q) clay pot
idɣallib (itɣallib) to find great difficulty
iḍḍamman (itḍamman) to include
iḍḍaaṛib(itḍaaṛib) to fight
iḍḍuhṛ (at) noon
iḍṭaṛṛ (iṭṭaṛṛ) to be forced to
iftakaṛ to think, to suppose, to remember
igbaari ,yya obligatory
iggannin (itgannin) to go crazy
igriigi ,yya - igriig Greek
iħmaṛṛ to become red
iħna we (m,f)
iħtafal to celebrate
iħtaṛam to respect
iid (f) -een (d;p) hand
ikkallim (itkallim) to speak
ikladoor nail polish
il- the
il?aaxir ~ fil?aaxir finally
ilbalad the downtown area
ilbuṣṭa the post office
ilfagr (at) dawn
ilfuṣħa Classical Arabic
ilgamiiʕ everyone
ilganna paradise
ilgazaayir Algeria, Algiers
ilgiiza Giza (city)
ilhandasa engineering
ilhind India
ilħamd lillaah praise be to God
il?ingiil the Bible
ilkitaab ilmu?addas the Holy Bible
illa except (prep.)
illa iza unless
illa law unless
illahga lmaṣriyya the Egyptian dialect
illi who, that, which
illi (cause) because, that
illuɣa lfaṛansawiyya French language
illuɣa lʕaṛabiyya Arabic language
ilmadaam my wife, Mrs.
ilmasiiħ Christ
ilmaṣri Egyptian (Arabic)
ilmaɣrib (in) the evening
ilmaɣrib Morocco
ilmitru express tramway
ilmuhimm well now, the important thing is . . .
ilmuski Muski, popular business quarter in Cairo
ilqaahira Cairo
ilquṛ?aan the Koran
ilquṛ?aan ilkariim the Holy Koran
il?uds Jerusalem
il?urdun Jordan
ilwaaħid ,a one (a person)
ilwaldeen the parents
ilxariif fall, autumn
ilyabaan Japan
ilyunaan Greece
ilzaami ,yya obligatory
ilʕaalam the world
ilʕaalam ilʕaṛabi the Arab world
ilʕafw "Don't mention it" (a response to "thanks")
ilʕammiya dialect, colloquial (Arabic)
ilʕaṛabi Arabic language
ilʕaṛabi lmasṛi Egyptian Arabic
ilʕaṣṛ (in) the afternoon
ilʕiraa? Iraq
ilɣada lunchtime, lunch
ilɣaṛb the West
imbaariħ yesterday
imbaariħ billeel last night
imma . . . aw either . . . or
imma . . .w?imma either . . or
imta when?
imtiħaan -aat examination
in if (possible)
inbaṣaṭ to have a good time
ingiil Bible; usually with the definite article il?ingiil.

ingiliizi ,yya -ingiliiz
English, Englishman
ingiltiṛa England
inn that (nominalizer)
inn that; because
innabi the Prophet
innama but; whereas
inniharḍa today
inniil the Nile
insaan human being
in šaa? aḷḷaah God willing
inta you (ms)
inti you (fs)
intu you (p)
iqtiṣaad economics
?ird (Q) -?iruud monkey
?irfa (Q) cinnamon
?irš saaγ ~ ?irš (Q) piaster piece
(10 milliims)
?iršeen (Q) two-piaster piece
iṛaan Iran
?iṛaaṭ (Q) -?aṛaṛiiṭ carat
iṛṛabaaṭ Rabat
iṛṛabiiʕ spring (season)
iṛṛiyaaḍ Riyadh
iṛṭabaṭ to commit oneself
iṛṭibaaṭ ties (e.g., family
ties)
iskindiriyya Alexandria
islam to become a Moslem
ism - asmaa? name
ism - asmaa? noun
?ism (Q) - a?saam section
isra?iil Israel
issaaγa goldsmithery and
jewelry section of a town
issabaʕṭaašaṛ the seventeenth
issadd ilʕaali the High Dam
issallim (itsallim) to be
delivered
issanawiyya lʕamma high school
certificate
issitt btaʕti my wife
issitt btaʕtu his wife
issiwees Suez
issuʕudiyya Saudi Arabia
ista?aal to resign
istafaad to benefit
istagaab to answer a request
istaɦaal to be impossible
istamaal to attract s.o
istariiɦ to relax (imperfect
only,as used in proverb #2.
See / istirayyaɦ/
istaʕla to be pompous
istaʕma to play the blind
istaʕmil to use
istaγna to do without
istirayyaɦ to rest, relax
istaʕbaṭ to play the fool
isṭiwaana -aat record
iswid ,sooda -suud black
iswira - asaawir bracelet
iṣṣaaliɦ (itṣaaliɦ) to recon-
cile
iṣṣaḍḍaʕ (itṣaḍḍaʕ) to get a
headache
iṣṣaydala pharmacy
iṣṣeef summer
iṣṣiin China
iṣṣiγaṛ young age
iṣṣubɦ (n) the morning;
(adv.) in the morning
iṣṭilaaɦ -aat term, idiom
išaṛp -aat scarf
?išra -?išr (Q) peel
išraaf supervision
iššammis to sit in the sun
iššar? the East
iššar? il?awṣaṭ the Middle
East
iššarq il?awṣaṭ the Middle
East
iššita (m,f) winter
iššiṭaan Satan
ištara to buy
ištaṛak to participate
ištaγal to work (as well as
"to have a job, profession,"
etc.)
it?aal to be said
it?aṛa to be read
it?assim to be divided
itdaawa (iddaawa) to be
cured
itdaffa (iddaffa) to warm
oneself
itdallaʕ to act spoiled
itḍaarib to fight
itḍamman to include
itfaahim (maʕa) to reach an agree-
ment; discuss (mutually) (with)
itfaḍḍa to be emptied
itfaḍḍal go ahead!;please!
itfaṛṛag (ʕala) to see; look
around, sightsee
itfassaɦ to vacation, look
around, take a walk
itgaab to be brought
itgaawib to be answered
itgannin to go crazy
itgannin (ʕala) to go
crazy over (s.th or s.o)
itɦaḍḍaṛ to be present
itkallim (ikkallim) to speak,
talk
itkassaṛ (ikkassaṛ) to be
broken

itkawa (ikkawa) to be ironed
itlaa?a to meet
itlamm to gather around
itmanna to hope, wish
itmašša to take a walk
itnaa?iš (maʕa) to discuss (with)
itnaašar min miyya filmiyya twelve percent (12%)
itneen two
itneen malliim two-millim piece
itneen winuṣṣ filmiyya two-point-five percent (2.5%)
itneen witalatiin thirty-two
itrama to be thrown
itsaaʕid to be helped
itsallim to be delivered
itṣaaliħ to reconcile
itṣaddaʕ to get a headache
itṣallaħ to be repaired
itšaal to be carried
itšakkar to thank
itšammis to sit in the sun
ittaani the other (one)
itwassax to become dirty
itzabbil (izzabbil) to be littered
itʕallim to learn
itẓallim (iẓẓallim) to complain (about being oppressed)
itʕama to be blinded
itʕašša to have dinner
itɣadda to have lunch
itɣallib to find great difficulty
iṭaali ,yya -yyiin Italian
iṭalya Italy
iṭnaašar twelve
iṭrašš to become deaf
iṭṭafa to be extinguished
iṭṭammin to be assured
iṭṭarr (iḍṭarr) to be forced to
iṭṭayyib a good deed, the good
iṭṭibb medicine (science)
ixraag production (radio-T.V.)
ixwaan friends
iza if (possible, probable cond.)
izaaza - azaayiz a bottle
izaaʕa broadcasting
izan well; then
izzaay how?; how (come)?
izzaay safirt How did you travel?
izzabbil (itzabbil) to be littered
izzayy how is/are?
iẓẓallim (itẓallim) to complain (about being oppressed)
iʕdaadi ,yya preparatory (jr. high) school
iʕlaan -at advertisement
iʕragg to become lame

k

kaam how much, how many?
kaamil ,a -iin complete
kaan (u) to be
kaan zamaanu he would have (been)
kaatib ,a -iin writer
kabaab meat broiled on a skewer
kabb (u) to pour; spill
kabriit matches
kafa (i) to turn over
kahraba electricity
kaħka -kaħk Egyptian cookie baked especially for holidays
kakaaw cocoa
kalaam talking; speech
kalaam faariɣ nonsense
kalb -kilaab dog
kallim to speak to
kamaan again; also
kanaba -kanab couch
kanada Canada
kanaka -kanak Arabic coffee pot
kariim ,a -kurama generous; noble; hospitable
karavatta -aat necktie
kasar (a) to break (s.th)
kaslaan ,a -iin lazy
kassar to smash (s.th)
kašaf (i) to examine
katab (i) to write
kattib to cause to write, have (s.o) write
kawa (i) to iron
kawkab -kawaakib planet, star
kaza so-and-so, such-and-such
kaza wkaza this-and-that; so-and-so
kazzaab ~ kaddaab ,a -iin liar
keek cake
kibd liver (organ)
kibda liver (meat)
kibiir ,a -kubaar big
kida thus
kifaaya that is enough

kilma -kalimaat word
kilu kilo
kilumitr kilometer
kilwa -kalaawi kidney
kimya chemistry
kiniisa -kanaayis church
kitaab -kutub book
kitaaba writing
kitf -een (d) -kitaaf shoulder
kitiir many
kolonya eau-de-cologne
koora -kuwar ball
koosa squash
kubbaaya -aat a glass
kufta Egyptian meatballs
kull each, every; all
kulli comprehensive
kulliyya -aat college
kulliyyit il?adaab College of Literature, Faculty of Arts
kulliyyit ilħu?uu? Law School
kullu all of it
kulluhum all of them
kummitra ,aya -aat pears
kumudiinu -haat nightstand
kursi -karaasi chair
kurumb cabbage
kurumbi pastel green
kuttaab -katatiib village elementary school
kuuri ,yya -iin Korean
kuwafeer -aat hair stylist
kwayyis ,a -iin good, fine

l

la . . .wala neither . . .nor
la ħawla wala quwwata illa billaah what a loss! how helpless man is!
la? ~ la no
la?a (a) to find
laa?a to meet s.o or s.th
laakin but
laazim it's necessary
laaʕib to amuse s.o, play with s.o
laban milk
labbis to dress (s.o)
lahga -aat dialect
laħas (a) to lick
laħma meat
laħma ba?ri veal
laħma daani lamb meat
laħma gamuusi beef
laħma mafruuma ground meat
laħsan lest, for fear that
lamba -aat lamp, bulb
lamma when
lamunaata lemonade
lamuun ,a -aat lemon, lime
lamuuni lemon yellow
landan London
lassa ~ lasa gums
latiini Latin
latiif ,a -lutaaf nice, pleasant, gentle
law if (possible, probable cond.)
law kaan if (impossible cond.)
law samaħt please!
lawla but for
lawla inn but for
laziiz ,a -luzaaz delicious
leeh why?
leel nighttime
leela -layaali a night
li ~ l to; for
li?ann because, for
libis (i) to get dressed; to put on
libya Libya
lidaragit inn to the extent that
liħaaf -liħifa quilt, eiderdown
liħadd until
liħadd ma until
li?i (a) to find; to meet
liik ħa?? you (ms) are right
lisaan -lisina tongue
lisans -aat Bachelor of Arts, B.A.
lissa not yet
liwaħd + pron. suffix alone
liɣaayit until
liɣaayit ma until
loon -'alwaan color
looz almonds
looza -liwaz tonsil
lubnaan Lebanon
lubnaani ,yya -yyiin Lebanese
lu?sur Luxor
luɣa -aat language

m

ma that (relative co-ordinator, as in ' abl ma')

ma . . .š (negative particles)
maa + l + pron. suffix what is the matter with . . .?
maalak what is the matter with you (ms)?
maama mommy
maaris March
maat (u) to die
mabṛuuk Congratulations!
mabṣuuṭ ,a -iin happy
madda -mawaad subject (school)
madiina -mudun city
madrasa -madaaris school
madriid Madrid
mafiiš there is/are not
mafiiš fayda it's no use, it's all in vain
mafiiš šakk there is no doubt
mafruuš ,a -iin furnished
mafṛama -mafaarim meat grinder
mafṛaš -mafaariš tablecloth
magaal -aat sphere, field
magalla -aat magazine
maggaani~maggaanan free of charge
maghuud -aat effort
magmuuʕ total
magnuun ,a -maganiin crazy, insane, lunatic
mahma no matter what, regardless of what
maɦaddiš no one
maɦall -aat shop place
maɦalli ,yya local
maɦkama -maɦaakim court of law
maɦši stuffed (dish)
makanit ɦilaa?a safety razor
makaṛoona pasta
maktab -makaatib office desk
maktaba -aat library; bookstore
maktuub ,a -iin written
makwa -makaawi an iron
mala (a) to fill
malaabis (p) clothes
malaabis daaxiliyya underwear
malaak -malayka angel
malɦ salt
malik -muluuk king
malika -aat queen
mallaaɦa -aat salt shaker
malliim milliim
maly filling
manaxiir (f) nose
mandiil -manadiil handkerchief
manṭi?a -manaaṭi? zone
mantiq logic
maqaala -aat article
mara?a broth
marakbi -yya sailor
mari girgis St. George
maṛɦala -maṛaaɦil stage, phase
markib -maraakib boat
martaba -maraatib mattress
maṛ?a lady, woman (Literary Arabic)
maṛa woman (vulgar usage unless with pron. suffix. e.g. miraati, 'my wife.'
maṛmaṛ alabaster
maṛṛa once upon a time
maṛṛa -aat time (e.g., this time; once, one time)
maṛṛaat sometimes
maṛṛaḍ to nurse
maṛṛiteen twice, two times
masal -amsaal proverb
mas?ala -masaa?il problem
masalan for example
masgid -masaagid mosque
masiiɦi ,yya -yyiin Christian
masṛaɦiyya -aat a play
maṣfa -maṣaafi strainer
maṣfit šaay tea strainer
maṣnuʕaat industrial products, commodoties
maṣr (f) Egypt; Cairo
maṣri ,yya -yyiin Egyptian
maṣrufaat ~ maṣariif fees, tuition
mašbuuk ,a -iin busy (in proverb 14)
mašša to take s.o for a walk

mašwi broiled
mašɣuul ,a -iin busy
maẓbuuṭ that is true, precise, exact
mathaf -mataaɦif museum
matš -aat game, match (sports)
matʕuus ,a -mataʕiis unlucky
maṭaṛ rain
maṭbax -maṭaabix kitchen
maṭṭaṛ to rain
mawḍuuʕ -aat ~ mawaḍiiʕ subject, topic
mawguud found (to be found)
maxṣuuṣ especially
mayaʕluuš ʕaleeh (ɦaaga) excellect and superb
mayu May
mayya water
mayyit ,a -iin dead

mažisteer -aat Master's degree, M.A.
maʕa with
maʕa baʕḍ together
maʕaak ḥaʔʔ you (ms) are right
maʕaarif acquiantances
maʕguun ḥilaaʔa shaving cream
maʕguun sinaan toothpaste
maʕhad -maʕaahid institute
maʕlaʔa -maʕaaliʕ spoon
maʕlaʔit šaay teaspoon
maʕlaʔit šuṛba soup spoon
maɣrib evening
maɣṛafa -maɣaarif ladle
meeri Mary
mi = min from, from among
midawwaṛ ,a -iin round (shape)
middaayiʔ ,a -iin bothered; depressed
miil -amyaal mile
miin who, whom?
miina -mawaani port
mikaniiki -yya mechanic
milaaya -aat sheet
milawwin colored
milli millimeter
miluxiyya Jew's mallow (an Egyptian leafy vegetable)
milyoneen two million
milyoon one million
min from, from among
min faḍlak please
min naḥya on the one hand . . .
min naḥyit from the point of view of, on the side of
min ʕinayya with great pleasure
min ɣeer without
min ɣeer ma without
mineen from where?
miraaya -aat mirror
miṛaati my wife
misaaʔ ~ masaaʔ evening
misaaʔan P.M.
misaafir ,a -iin having travelled (participle)
misaaʕid ~ musaaʕid having helped (participle)
misik (i) to hold
miš ~ muš not
miši (i) to go; to walk
miš kida isn't that so?
mišmiš ,a -aat apricots
mišmiši apricot color
miššigan Michigan
mišṭ - amšaaṭ a comb
mitallig ,a -iin ice cold
miteen waṛbaʕa two hundred and four
mitnaaʔiš -iin having discussed (participle)
mitr - amtaaṛ meter (= 100 centimeters)
mitr wṛubʕ 1 1/4 meters
mitṣaḷḷaḥ -iin being repaired
mitaʕʕam inlaid
mixadda pillow
mixaʔiil Michael
mixallil pickles
miyya one hundred
miyya waaḥid wisabʕiin one hundred and seventy-one
mizaakir having studied (participle)
mizayyin -iin barber
miʕaad -mawaʕiid appointment
miʕrifa -maʕaarif acquaintance
miʕza -miʕiiz goat
mooz ,a -aat bananas
mosko Moscow
muʔaddab ,a -iin polite
muʔallif ,a -iin writer
muʔannas feminine (gr)
mubaaṛah (f) -mubaṛayaat match (sports)
mudarris ,a -iin ,aat teacher
mudda -mudad period of time
mudhiš ,a -iin excellent
mudiir ,a -iin director
mufiid ,a -iin useful
mufrad singular
muftaaḥ -mafatiiḥ key
mugawharaat jewelry
mugtamaʕ -aat society
muhandis ,a -iin ,aat engineer
muhimm ,a -inn important
muhmil -iin careless
muḥaami-yya-yyiin lawyer
muḥaasib ,a -iin accountant
muḥadsa -aat conversation
muḥaḍra -aat lecture
muḥiiṭ -aat ocean
muḥrig awkward, embarrassing
muḥtarim ,a -inn respecting (active participle)
muḥtarif ,a -iin professional
muḥtaṛam ,a -iin respected (passive participle)
muld innabi the birthday of the Prophet
mulʔaaṭ -malaʔiiṭ tweezer
mumaṛṛiḍ ,a -iin, aat nurse
mumaasil ,a -iin similar
mumkin possible, it's possible

mumtaaz ,a -iin excellent
munasba -aat occasion
munawwaʕ ,a -iin varied (having a variety of things)
mundahiš ,a -iin surprised
munšaaṛ -manašiir saw (a tool)
munṭaẓim ,a -iin on time
muṛagʕa review
musab?a -aat competition
musalli ,yya -yyin amusing
musalsala -aat serial (T.V.)
muslim ,a -iin Moslem
mustamirr ,a -iin continuous
mustašfa -yaat hospital
mustawa standard, level
mustawṛad ,a imported
muṣawwaṛ ,a illustrated
muṣṭaḷaɦ -aat term, idiom
muš ~ miš not
muškila -mašaakil problem
mutašaa?im ,a -iin optimistic
mutašakkir "thanks" (said by ms)
mutawaṣṣit ,a -iin middle, medium; (s) = average
mutusikl motorcycle
muus ɦilaa?a - amwaas ɦilaa?a razor blade
muwaɦɦad unified
muxtalif ,a -iin various, different
muzakkaṛ masculine (gr)
muʕallim ,a -iin ,aat teacher
muʕtadil ,a -iin moderate
muʕẓam majority

n

na??aaš -iin painter (walls)
naab (u) to represent, deputize, substitute
naadi -nawaadi club
naa?iṣ needing; missing s.th, lacking; deficient
na?al (i) to transfer; transmit, move; to copy
naam (a) to sleep
naaṛ (f) fire
naas people
naasib to suit
na?aš (u) to carve, engrave
naawi intending
naba? - anbaa? news
nabaat -aat plant;(s) also means 'botany'
nabiih ,a -nubaha intelligent
nadmaan ,a -iin regretful
naḍḍaf to clean
nafaʕ (a) to be useful
nafs (f) soul; self
nafs same
nafsi ~ nifsi I would like to
nagaaɦ success
naggaaṛ -iin carpenter
nagwa Nagwa (a girl's name)
nahaaṛ - ayyaam day
nahr - anhaar river
naɦla -naɦl bee
naɦya -nawaaɦi side
nakkit to joke
na?l transfer; final (as in the phrase 'final examination
namla -naml ant
namuusa -namuus mosquito
nasiim ~ nisma ~ nisiim breeze
našaṛ (u) to saw
našrit axbaaṛ -našaṛaat axbaaṛ newscast
našṛa (našrit il?axbaar) broadcast (newscast)
nawwaṛ to brighten s.th; light up
nayyim to cause to sleep
naẓẓam to organize
naʕsaan ,a -iin sleepy
neekal nickel
nifs ~ nafs (f) self, soul
nifs ~ nafs (+ pron. suffix) would like
nigma -niguum star
nihaaṛ ~ nahaaṛ - ayyaam day
niɦaas ahmaṛ copper
niɦaas aṣfaṛ brass
ni?iṣ (a) to be missing (s. th); deficient
nikla two-milliim piece
nimr -nimuṛa tiger
nimra -nimar number; grades
nisi (a) to forget
nisiib ,a -nasaayib in-law
nisiibi my in-law
nizil (i) to descend
niẓaam -nuẓum system
niʕnaaʕ mint
noom sleep
nukta -nukat joke
nuṣṣ one-half (1/2)
nuṣṣ fṛank two-piaster piece
nuṣṣ gneeh one-half pound note

nuṣṣ illeel midnight
nuṣṣ nuṣṣ fifty-fifty; so-so, not bad not completely
nuuṛ -anwaaṛ light, e.g. sunlight
nuuʕ -anwaaʕ kind, sort
nuvimbir ~ nuvambir November

o

ooḍa - uwaḍ room
ooḍit maktab study (room)
ooḍit noom bedroom
ooḍiṭ ṣufṛa dining room

p

parfaan perfume
pariis Paris
ping pong ping-pong
plaaž -aat seashore
puloovaṛ -aat pullover
puuf -puffaat hassock

q

qaṛya -quṛa village
qawaaʕid grammar, rules
qawmi -yya national
qism - aqsaam department, section
quṛ?aan Koran

r

ra?aba -ri?aab neck
radyu -haat radio set
ragab the month of Rajab; proper name
rama (i) to throw; to mail (a letter)
ramma to scatter s.th; to throw away here and there
ramy throwing
rasm -rusumaat ~ rusuum drawing
ri?a -teen (d) lung
rigaali pertaining to men as in "men's clothes"
rigiʕ (a) to come back, return
rigl (f) -een (d p) leg
riɦla -aat trip
riif countryside
riiɦ (m,f) -riyaaɦ wind
riiɦa -ṛawaayiɦ perfume; scent fragrance
riiša -riiš feather
rimš -rumuuš eyelash
riz? - arzaa? bounty
riɣiif ʕeeš a loaf of bread
rukba -rukab knee
rusya Russia
ruusi -ruus Russian

ṛ

ṛaabiṭ -ṛawaabiṭ conjunction
ṛaabiʕ fourth
ṛaagil -riggaala man
ṛaaɦ (u) to go
ṛaas -ṛuus (f) head
ṛaayiɦ ,a -iin going
ṛabaṭ (u) to tie
ṛabbina God, our Lord
ṛabiiʕ spring (season)
ṛadd (u) to answer
ṛadd (u) to answer
ṛadyu -haat radio set
ṛaff -ṛufuuf shelf
ṛaɦal (a) to move
ṛamaadi grey
ṛamaḍaan the month of Ramadaan; proper name
ṛa?ṣa -ṛa?ṣ a dance
ṛaṣṣ (u) to pile up; line up
ṛaṭl - aṛṭaal pound (lb.)
ṛawwaɦ to go home
ṛa?y - aṛaa? point of view, opinion
ritib humid
ṛixiiṣ ,a -ṛuxaaṣ inexpensive
ṛoob - aṛwaab robe
ṛooma Rome
ṛubʕ one-fourth (1/4)
ṛubʕ gneeh one-fourth-pound note
ṛubʕumiyya ~ uṛbuʕumiyya four hundred
ṛukn - aṛkaan corner
ṛummaan ,a -aat pomegranate
ṛutuuba humidity
ṛuuž lipstick
ṛuzz, ṛuzzaaya -aat rice

s

saʔa (i) to water; to give a drink
saaʔ (u) to drive
saab (i) to leave; to let
saabiʕ seventh
saadis ,sadsa sixth
saafir to travel
saakin ,a -sukkaan dweller, inhabitant
saayiɦ ,a suwwaaɦ ~ suyyaaɦ tourist
saayiɣ -suyyaaɣ goldsmith
saaʕa -aat hour; clock, watch; time
saaʕid to help
saaʕit ma just as
sabaanix (f) spinach
sabab - asbaab reason
sabaʕ titman seven-eighths (7/8)
sabaʕa wtisʕiin filmiyya ninety-seven percent
sabaʕṭaašaṛ seventeen
sabʕa ~ sabaʕ seven
sabʕiin seventy
sagaayir , sigaara cigarettes
sahl fertile, level land
sahl ,a -iin easy
sakan (u) to dwell; to live
salaam -aat greeting
salaama peace
sallim to give peace
to greet; to deliver
sallim ʕala to greet
sama sky
samaɦ (a) to allow; let
(with /law/=if you please)
samak ,a -aat fish
sammaʕ to cause to listen
sana -siniin year
sanawi ,yya secondary (high school)
santi centimeter
sanya -sawaani second (time)
saqaafa culture
saqaafi ,yya -yyiin cultural
sariiʕ swift, rapid, fast
sawa together
sawaaʔ. . . aw either . . .or
saxiif -suxafa silly
saʕa (a) to strive, to work hard
saʕaat sometimes
saʕiid ,a -suʕada happy
saʕiida hello
saʕitha then, at that time
sebtember September
sidr -siduur chest
siggaada -sagagiid rug, carpet
sihir (a) to stay up late
siidi master, Mr.
sikit (u) to be quiet
sikkiina -sakakiin knife
silfa -salaayf wife of husband's brother
simiin ,a -sumaan fat
simiʕ (a) to listen, hear
sinima -aat movie, movie theater
sinn age
sinna -sinaan tooth
siriir -saraayir bed
sitaaṛa -sataayir curtain
sitt -sittaat lady
sitt beet -sittaat buyuut housewife
sitta ~ sitt six
sitta wsabʕiin seventy-six
sittiin sixty
siṭṭaašaṛ sixteen
siyaasa policy; politics
subɦaan aḷḷah How wonderful! ; praise be to God
subʕ a seventh
suds a sixth
suhuula ease
sukkariyya -aat sugar bowl
sukkaṛ sugar
surya Syria
surʕa swiftness
suṛuur pleasure
suttumiyya six hundred
suuʔ evil
suuʔ - aswaaʔ market
suuri ,yya -yyiin Syrian

ṣ

ṣaadiʔ ,a -iin truthful
ṣaaɦib - aṣɦaab ~ ṣiɦaab friend; owner
ṣaaḷa -aat hall, hallway; family room
ṣaan (u) to preserve, take good care of
ṣabaaɦ morning
ṣabaaɦan A.M.

ṣabaṛ (u) to be patient
ṣabuun ,a -aat soap
ṣabɣit šaʕṛ hair coloring (dye)
ṣadafa- aṣdaaf mother-of-pearl
ṣaffaṛ to whistle
ṣaɦba -aat friend; owner
ṣaɦd heat, hot ("it's hot")
ṣaɦɦa to wake s.o up
ṣaɦn -ṣuɦuun plate
ṣaloon -aat living room
ṣaḷaṭa salad
ṣaḷaʕ baldness
ṣaḷḷaɦ to repair
ṣandal -ṣanaadil sandals
ṣanna strong odor, e.g. of onions
ṣaṛuux -ṣawariix rocket
ṣaṭr -ṣuṭuur line (of writing)
ṣaydali -yya pharmacist
ṣaʕb ,a -iin difficult
ṣaʕʕab to make difficult
ṣeef summer
ṣifa -aat adjective, modifier; characteristic
ṣiɦɦa health
ṣiɦi (a) to wake up
ṣiini ,yya -yyiin Chinese
ṣinaaʕa manufacture, industry
ṣinaaʕa yadawiyya handmade
ṣinaaʕi ,yya industrial
ṣiniyya -ṣawaani baking tray
ṣiniyyit ʔahwa coffee tray
ṣiyaam fasting
ṣubaaʕ -ṣuwaabiʕ finger
ṣubaaʕ irrigl toe
ṣubɦ morning
ṣuffaaṛa -ṣafafiir a whistle
ṣufṛa ~ taṛabeezit ṣufṛa dining table
ṣulṭaniyya -ṣalaṭiin bowl
ṣuuf wool
ṣuuṛa -ṣuwaṛ picture, photograph
ṣuʕuuba difficulty
ṣuɣayyaṛ ,a -iin little, small

š

šaʔʔa -šuʔaʔ apartment
šaab (i) to grow old, have grey hair
šaakir ,a -iin having thanked (participle)
šaal (i) to carry
šaariʕ -šawaariʕ street
šaaṭiʔ -šawaaṭiʔ shore
šaaṭir ,a -iin clever
šaay tea
šabb -šubbaan ~ šabaab youth
šabba -aat youth
šagaṛ ,a -aat trees
šahaada -aat certificate
šahṛ - ušhuṛ ~ šuhuṛ month
šakaṛ (u) to thank, praise
šakl - aškaal shape
šamaal north
šammaam,a -aat melons
šampuu shampoo
šams (f) sun
šamsiyya -šamaasi umbrella
šanṭa -šunaṭ suitcase, briefcase; shopping bag; woman's handbag
šarʔ east
šarʔi ,yya -yyiin Eastern, Easterner
šarq East
šaṛaab -aat socks
šaṛaab naylon -šaṛabaat naylon nylons, nylon stockings
šaṛṛ -šuṛuuṛ evil
šaṛṛab to give s.o a drink
šaṛṭ -šuṛuuṭ condition, stipulation
šaṭaaṛa cleverness
šawa (i) to grill, broil
šaxṣ - ašxaaṣ person
šaxṣ duɣri proper person
šaxṣ niḍiif clean person
šayyaal -iin porter
šayyil to cause to carry
šaʕb a people, people of a country
šaʕbi popular; folk, as in "folktale"
šaʕṛ ,šaʕṛa -aat hair
šeeʔ - ašyaaʔ thing
šeeʔ ʕagiib what a strange thing!
šeeʔ ɣariib what! strange!
šeel carrying
šibšib -šabaašib slippers
šiffa -šafaayif lip
šihid (a) to speak for, stand as witness
širib (a) to drink
šiṛiiṭ -šaṛaayiṭ tape
šita (m or f) winter
šiṭaan ,a -šayaṭiin devil
šiwayya a little; a while
šiʕriyya vermicelli
šooka -šuwak fork (utensil)
šugaaʕ ,a -šugʕaan brave

šukalaaṭa chocolate
šukṛan "thanks"
šuṛba soup
šuveniira -aat chest of drawers
šuʕaaʕ - ašiʕʕa ray of light

t

taalit third
taamin eighth
taani again, another time
taani second (also "other")
taasiʕ ninth
tafkiir thinking, thought
taɦiyya -aat greeting
taɦliyya ~ taɦliya dessert (fruits, sweets, etc.)
taɦt under
talaata ~ talat three
talaata waṛbaʕa min ʕašaṛa filmiyya three-point-four percent (3.4%)
talat tirbaʕ 3/4
talata warbiʕiin forty-three
talata wtalatiin filmiyya thirty-three percent (33%)
talatiin thirty
talaṭṭaašaṛ thirteen
talg snow; ice
taʔliid ~ taqliid -taʔaliid ~ taqaliid custom
taʔliif writing, composition
tall -tilaal hill
tall abiib Tel Aviv
tallaaga -aat refrigerator
talyaani ~ ṭalyaani ,yya -talayna ~ ṭalayna Italian
tamaam ~ tamaaman exactly, precisely
taman - atmaan price
taman titsaaʕ 8/9
tamaniin eighty
tamanṭaašaṛ eighteen
tamanya ~ taman eight
tamriin -aat ~ tamariin drill
tamsiliyya -aat a play
taʔriiban almost; approximately
tariix history; date
taṛaabuṭ ties (e.g., family ties
tawfiiʔ Tawfik (a boy's name)
taxaṣṣuṣ -aat specialization
taʕbaan ,a -iin tired
taʕlab -taʕaalib fox
taʕliim education
taʕliiq commentary
taʕriifa one-half-piaster piece
taɣyiir change
tigaaṛa trade, commerce
tiin ,a -aat figs
tilifoon -aat telephone
tilivizyoon -aat T.V. set
tilivižan T.V.
tilliɣṛaaf -at telegram
tilmiiz ,a -talamza ,tilmizaat student
tilt one-third (1/3)
timsaal -tamasiil statue
tinis tennis
tisaʕṭaašaṛ nineteen
tislam ʕineek thank you (ms) (as response to /min ʕinayya/)
tisʕa ~ tisaʕ nine
tisʕa wtamanya minʕašaṛa filmiyya nine-point-eight percent (9.8%)
tisʕiin ninety
tiṣbaɦ ʕala xeer may you wake up to blessings (response to /liltak saʕiida/, "good night")
tuffaaɦ ,a -aat apples
tugaari ,yya-yyiin commercial
tultumiyy xamsa wtalatiin three hundred and thirty-five
tumn an eighth
tumnumiyya eight hundred
turkiya Turkey
tuṛaab dust
tusʕ a ninth
tusʕumiyya nine hundred
tuunis Tunisia; Tunis
tuwalitt women's make-up
tawalitt -aat a small room containing a toilet

ṭ

ṭaalama as long as
ṭaaḷib -ṭuḷḷaab ~ ṭaḷaba student
ṭaaḷiba -aat student
ṭaaṛ (i) to fly
ṭaaṣa -aat frying pan
ṭaaẓa fresh
ṭab ~ ṭayyib well; yes
ṭab wiʔiih yaʕni ~ ṭayyib wiʔeeh yaʕni well! so what!
ṭabaʔ - aṭbaaʔ plate

ṭaba? fingaal saucer
ṭabax (u) to cook
ṭabbaax ,a -iin cook
ṭabiiʕa physics; nature
ṭabiiʕi ,a -yyiin natural
ṭabliyya -ṭabaali low dining table
ṭabʕan of course, undoubtedly
ṭafa (i) to extinguish, put out; turn off (a light, radio)
ṭaffaayit sagaayir -ṭaffayaat sagaayir ash tray
ṭaḷab (u) to demand, ask for
ṭamaʕ greed
ṭanṭ auntie
ṭaṛabeeza -aat table
ṭaṛablus Tripoli
ṭa?s weather
ṭawiil ,a -ṭuwaal tall, long
ṭawḷa backgammon (game)
ṭayyaaṛa -aat airplane
ṭayyib fine, good
ṭaʕmiyya fried ground bean patties
ṭaʕʕam to inlay
ṭeeṛ -ṭuyuuṛ bird
ṭibb medicine (as a science)
ṭibb il?asnaan dentistry
ṭifl -?aṭfaal child
ṭiɦiina ground, hulled sesame seed; tahini
ṭiin mud
ṭiliʕ (a) to climb, ascend, go up
ṭooṛ -tiraan ox
ṭuul length
ṭuul ilwa?t all the time

u

?ubuul (Q) acceptance; admission
?uddaam (Q) in front of
uktoobaṛ October
?ulayyil (Q) little, few
umm -ahaat mother
ummaal well then; well; then
ummi my mother
?uṛayyib (Q) ,a -iin nearby
uṛuppa Europe
usbuuʕ - asabiiʕ week
usṛa - usaṛ family
ustaaz - asatza professor
ustaaz gaamiʕi university professor
ustaaza -aat professor
ustuṛalya Australia
?uṣayyaṛ (Q) ,a -iin short
utubiis -aat bus
?uṭn (Q) cotton
?uṭṭa (Q) -?uṭaṭ cat
?uuṭa (Q) tomatoes
uxt - ixwaat sister
uxt mṛaati my wife's si
uxti my si
uɣniya - aɣaani song

w

w ~ wi and
waagib -aat homework, duty
waaɦid ,a one; someone
waaɦid ʕala ?alf 1/1000
waaɦid ʕala ɦḍaašaṛ 1/11
waalid father
waasiʕ ,a -iin wide
wagad (i) to find
wagh baɦri Lower Egypt
wagh ?ibli~ iṣṣiʕiid Upper Egypt
waɦd + pron. suffix alone
waɦda one; someone
waɦid wiʕišriin twenty-one
waɦiid ,a -iin only (one)
waɦš -wuɦuuš wild animal
wakkil to feed
wala ɦaaga nothing at all
walad - awlaad ~ wilaad son, boy
walda mother
waldi my father
walditi my mother
walla or
walla la? or not?
walla lissa or not (yet)
wallaʕ to turn on (a light, radio)
wara? ʕinab grape leaves
wara?a - awraa? a piece of paper
waras (i) to inherit
warda -ward flower
warda baladi rose
warra to show
waṛa behind
waṣal (a) to arrive
waṣṭaani ,a intermediate

wa?t - aw?aat time (as in the phrase "all the time")
wa?t ma when
waxri late
wayya with in possession of
wazan (i) to weigh
wi while
wi ~ w and
wibaʕdeen and then
widn (f) -widneen (d) -widaan (p) ear
wi?eeh yaʕni so what!
wihaakaza ~ wahaakaza and so on, and so forth
wihiyya di ʕawza kalaam this goes without saying
wiɦiš ,a -iin bad; ugly
wiɦyaatak please (said to ms)
wi?if (a) to stand up; make a stop in
wi?iʕ (a) to fall down
wiraasa inheritance
wiraasi heredity
wiṣil (a) arrive
wišš face
wizaarit ittarbiya wittaʕliim Ministry of Education
wizza -wizz goose

x

xaaf (a) to be afraid, fear
xaal -xilaan uncle (maternal) (mo br)
xaala -aat aunt (maternal) (mo si)
xaaḷiṣ very (intensifier)
xaaḷiṣ at all (with negative structures)
xaamis fifth
xaan ilxaliili Khan Al-Khalili, a popular quarter of Cairo where arts and crafts are sold to tourists
xaaṣ ,xaṣṣa special; private
xaatim -xawaatim ring
xaatim dahab gold ring
xaawa to be a brother to
xaayib ,a -iin good-for-nothing, ne'er-do-well
xaayif ,a -iin scared
xabbaaz ,a -iin baker
xadd -xuduud cheek
xaddaam -iin ~šaɣɣaal houseboy
xaddaama -aat ~šaɣɣaala maid
xafiif -xufaaf light (in weight)
xafiif iddamm a jovial, light-hearted fellow
xala? (a) to create
xall vinegar
xalla to leave; let
xallaʕ to break apart s.th, knock out of joint
xalli baalak(ʕala). . .pay attention! take care!
xaḷaaṣ finished, that is it, there is no problem there
xaḷḷaaṭ -aat mixer, blender
xaḷḷaṣ to finish
xamas malayiin five million
xamas tisdaas 5/6
xamasṭaašaṛ fifteen
xamsa ~ xamas five
xamsa saaɣ ~ šilin five-piaster piece or bill
xamsa wsittiin sixty-five
xamsiin fifty
xanziir -xanaziir pig
xariif autumn
xaṛag (u) to go out
xaṛuuf -xirfaan lamb
xasṛaan ,a -iin bad, spoiled
xaṣṣ ,a -aat~ yaat lettuce
xaṭṭ handwriting; script
xašab wood
xawwif to frighten
xayaal imagination
xeer good; blessings (both material and spiritual)
xiffit damm jolliness
xiliṣ (a) to end
xiyaaṛ ,a -aat cucumbers
xoox ,a -aat peachers
xooxi peach color
xuḍaaṛ vegetables
xums a fifth
xumsumiyya five hundred

y

ya oh (a vocative particle of address)
ya . . .ya . . either . . .or
ya ɦawl illah what a loss!
ya imma . . .ya ?imma either . . .or
ya imma . . . aw either . .or
ya nhaaṛ iswid what a mess! what a lousy day!

ya salaam fancy that! how fancy!
ya salaam ʕla dammak how silly of you! shame on you!
ya salaam ʕla kida how strange! how fancy! how beautiful!
ya siidi my good man
yabaani ,yya -iin Japanese
yadawi handmade
yadd (f) hand
yadoob . . .wi . . no sooner . . .than, as soon as
yaḷḷa let us . . .(exhortative particle), let's
yanaayir January
yareet I wish
yawmi ,yya daily
yaʕni that is, i.e.
yimkin it's possible
yoom - ayyaam ~ iyyaam day
yoom ilgumʕa ~ iggumʕa Friday
yoom ilħadd Sunday
yoom ilxamiis Thursday
yoom issabt Saturday
yoom ittalaat Tuesday
yoom laṛbaʕ ~ illaṛbaʕ ~ il?aṛbaʕ Wednesday
yoom litneen ~ illitneen Monday
yulyu July
yunaani ,yya -yyiin ~ ynaan Greek
yunyu June

z

zaad (i) to add
zaakir to study
zaaṛ (u) to visit
zaffa bridal (singing) party
zamaan in the past
zaraʕ (a) to plant, sow
zarʕ plants
zatuun ,a -aat olives
zatuuni olive green
zayy like (prep.) (conj.)
zaʕlaan ,a -iin upset, angry, unhappy
zeet oil
zeeti darkish green
zibda butter
zibiibi maroon
ziṛaaʕa agriculture
ziyaada -aat increase; a raise
ziyaaṛa -aat visit
zuhariyya -aat vase

ẓ

ẓaabiṭ buliis police officer
ẓaabiṭ geeš army officer
ẓaalim ,a -iin opressor, tyrant
ẓaḷam (i) to oppress
ẓaḷaṭa -zaḷaṭ stone
ẓaṛiif ,a -ẓuṛaaf nice, pleasant

ž

žakitta -aat jacket
žiip (f) -aat~gunilla -aat skirt

ʕ

ʕaad (i) to repeat
ʕaada -aat habit, custom
ʕaag ivory
ʕaa?il ,a -iin wise
ʕaa?ila -aat family
ʕaa?ili familial
ʕaal excellent!
ʕaalam world
ʕaalami international
ʕaali ,ya -yinn high
ʕaam (u) to swim
ʕaam ,ʕamma general
ʕaamil (i) to treat
ʕaamil ,a -ʕummaal laborer, workman
ʕaan (i) to help
ʕaaṣima -ʕawaaṣim capital (of a country)
ʕaaš (i) to live
ʕaašir tenth
ʕaaṭifi ,yya -yyin emotional romantic
ʕaawiz ~ ʕaayiz wanting to (participle)
ʕabiiṭ ,a -ʕubaṭa crazy, idiot, fool
ʕadad - aʕdaad number
ʕadd (i) to count

ʕadiil-ʕadaayil husband of wife's sister
ʕads lentils
ʕagab (i) to please
ʕagala bicycle
ʕagiin ~ ʕagiina dough
ʕala on; to
ʕala ayy ɦaal at any rate, anyhow
ʕala eeh what for?
ʕala fikra by the way
ʕala ɦasab according to
ʕala lʕumuum in general
ʕala ʕeeni wṛaasi with great pleasure
ʕalašaan ~ ʕašaan because, in order to, for
ʕaʔliyya -aat mentality
ʕallim to teach
ʕama (i) to blind s.o
ʕamal (i) to do; to make; to work
ʕamiid -ʕumada dean (of a college)
ʕamm -ʕimaam paternal uncle
ʕamma -aat aunt (paternal) (fa si)
ʕammaal ,a -iin to do s.th continually
ʕammaan Amman
ʕammi dialectal
ʕan about
ʕan iznak excuse me (to ms)
ʕand with (a particle of possession); at (chez)
ʕandak ɦaʔʔ you (ms) are right
ʕanʔuud -ʕanaʔiid bunch (e.g. of grapes)
ʕaraʔ sweat
ʕariis -ʕirsaan bridegroom
ʕaṛabi ,yya -ʕaṛab Arab, Arabic, Arabian
ʕaṛabiyya -aat car
ʕaṛiiḍ ,a -ʕuṛaaḍ wide, broad
ʕaṛuusa -ʕaṛaayis bride
ʕasal honey
ʕasfuuṛa -ʕaṣafiir swallow (bird)
ʕaskari buliis policeman
ʕaskari geeš non-commissioned army officer
ʕaṣabi ,a -yyiin nervous
ʕaṣṛ mid-afternoon
ʕaša (m) dinner
ʕašaan ~ ʕalašaan because (of)
ʕašaan xaṭri please; please do it (for me)
ʕašam hope
ʕašṛa ~ ʕašaṛ ten
ʕašṛa saaɣ ten-piaster piece or bill
ʕašša to give dinner
ʕašuuṛa the feast of Ashura
ʕaṭšaan ,a -iin thirsty
ʕawwaam ,a -iin swimmer
ʕawwim to cause to swim
ʕayyaan ,a -iin sick
ʕayyid to celebrate the feast
ʕayyid ʕala to wish s.o a happy holiday
ʕazam (i) to invite
ʕaẓama greatness
ʕaẓiim ,a -ʕuẓama magnificent
ʕeeb -ʕuyuub fault shame
ʕeela -ʕaaʔilaat family
ʕeen (f) -ʕineen (d+p) -ʕuyuun (p) (f) eye
ʕeen gamal walnut
ʕeeš bread
ʕibaaṛa -aat phrase
ʕibaaṛa ʕan tantamount to; consisting of
ʕibri Hebrew
ʕigl -ʕiguul calf
ʕiid - aʕyaad feast
ʕiid iḍḍaɦiyya Great Bairam (Moslem holiday)
ʕiid ilʔaḍɦa Great Bairam (Moslem holiday)
ʕiid ilfiṭṛ Small Baiṛam (the celebration of the end of the holy month of Ramadan)
ʕiid ilʔiyaama Easter
ʕiid ilmilaad Christmas
ʕiid ilʕadra Feast of St. Mary
ʕilaag treatment
ʕilba -ʕilab a box
ʕilm -ʕuluum science
ʕilm ilʔigtimaaʕ sociology
ʕilmi scientific
ʕinab ,a -aat grapes
ʕinwaan -ʕanawiin address
ʕiraaʔi ,yya -yyiin Iraqi
ʕirif (a) to know
ʕišari ,yya -yyiin sociable, amiable, companiable
ʕišriin twenty
ʕizuuma -ʕazaayim invitation
ʕuluum sciences
ʕulya high; higher
ʕumṛ ever (as in the phrase "have you ever . .? or in negative structures)
ʕušṛ a tenth

ɣ

ɣaab (i) to be absent
ɣaali ,ɣalya -ɣalyiin expensive
ɣaami? dark (color)
ɣaayib ,a -iin absent
ɣaaẓ (i) to vex
ɣada (m) lunch
ɣadda to give lunch
ɣalbaan ,a -iin poor fellow
ɣaḷṭa -ɣaḷaṭ fault, mistake, error
ɣanna to sing
ɣariib ,a -ɣuṛaba stranger
ɣaṛaam love
ɣaṛaḍ intention
ɣaṛaf (i) to ladle
ɣaṛb west
ɣaṛbi ,yya -yyiin western; westerner
ɣašš (i) to cheat
ɣaššaaš ,a -iin cheater
ɣaṭa ɦalla -ɣuṭyaan ɦilal pot cover
ɣayṛaan ~ ɣayyaaṛ ,a -iin jealous
ɣayyaṛ to change
ɣazaal ,a -ɣazaal gazelle
ɣiḷiṭ (a) to make a mistake
ɣiweeša -ɣawaayiš bracelet
ɣulub ɦumaaṛi ~ ɣilib ɦumaaṛi I give up
ɣuṛaab -ɣirban crow
ɣuṛayyiba shortbread, Egyptian cookie

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